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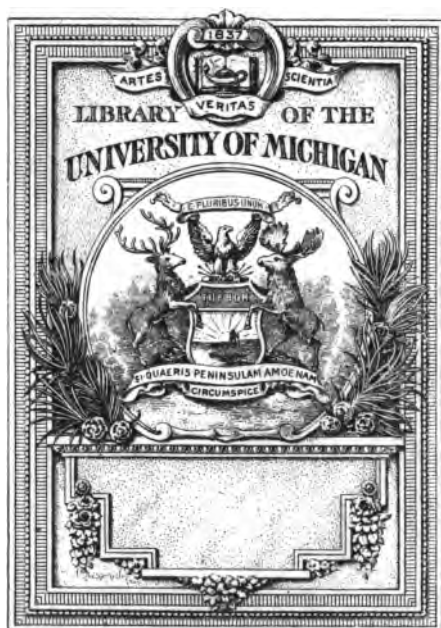
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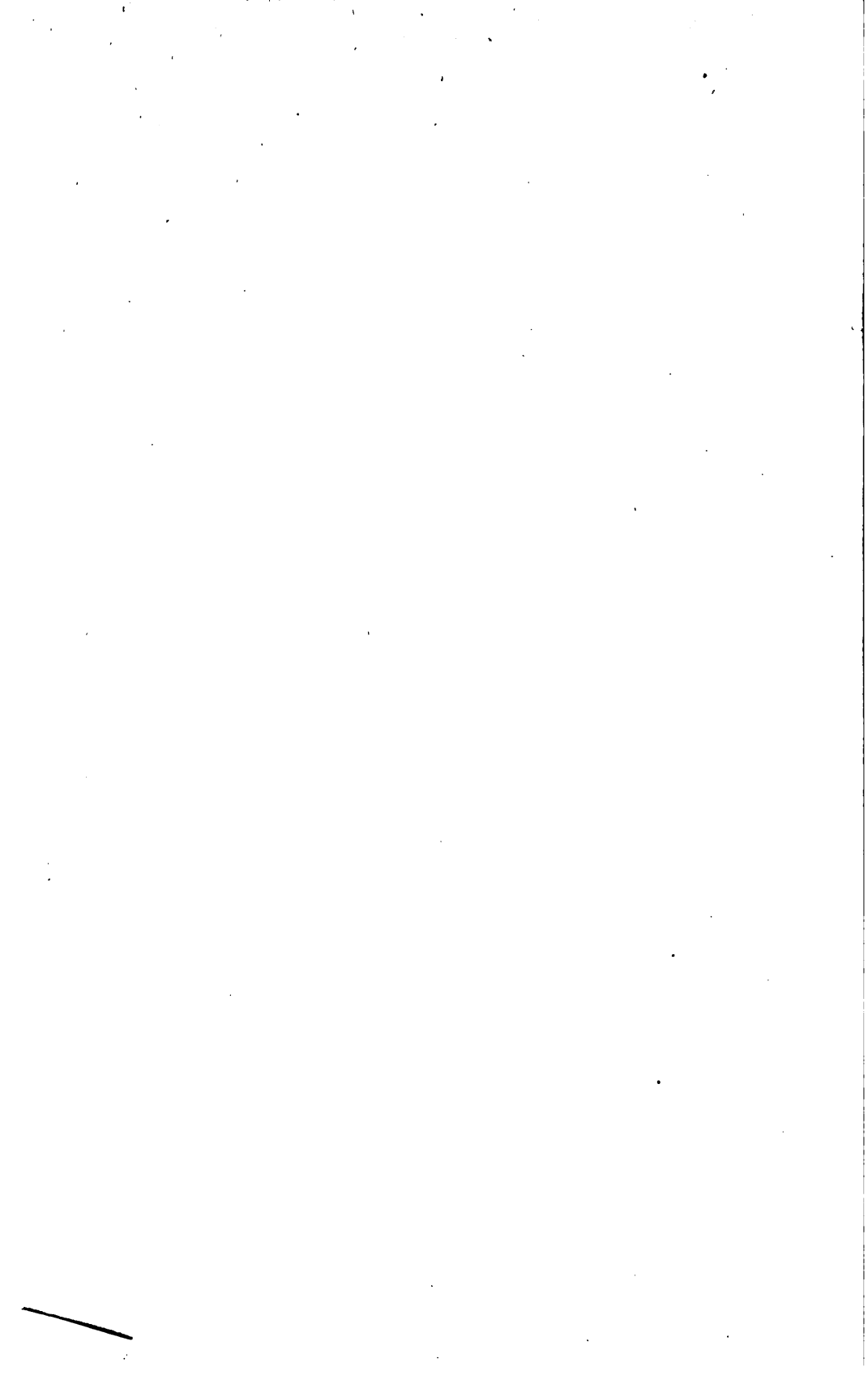
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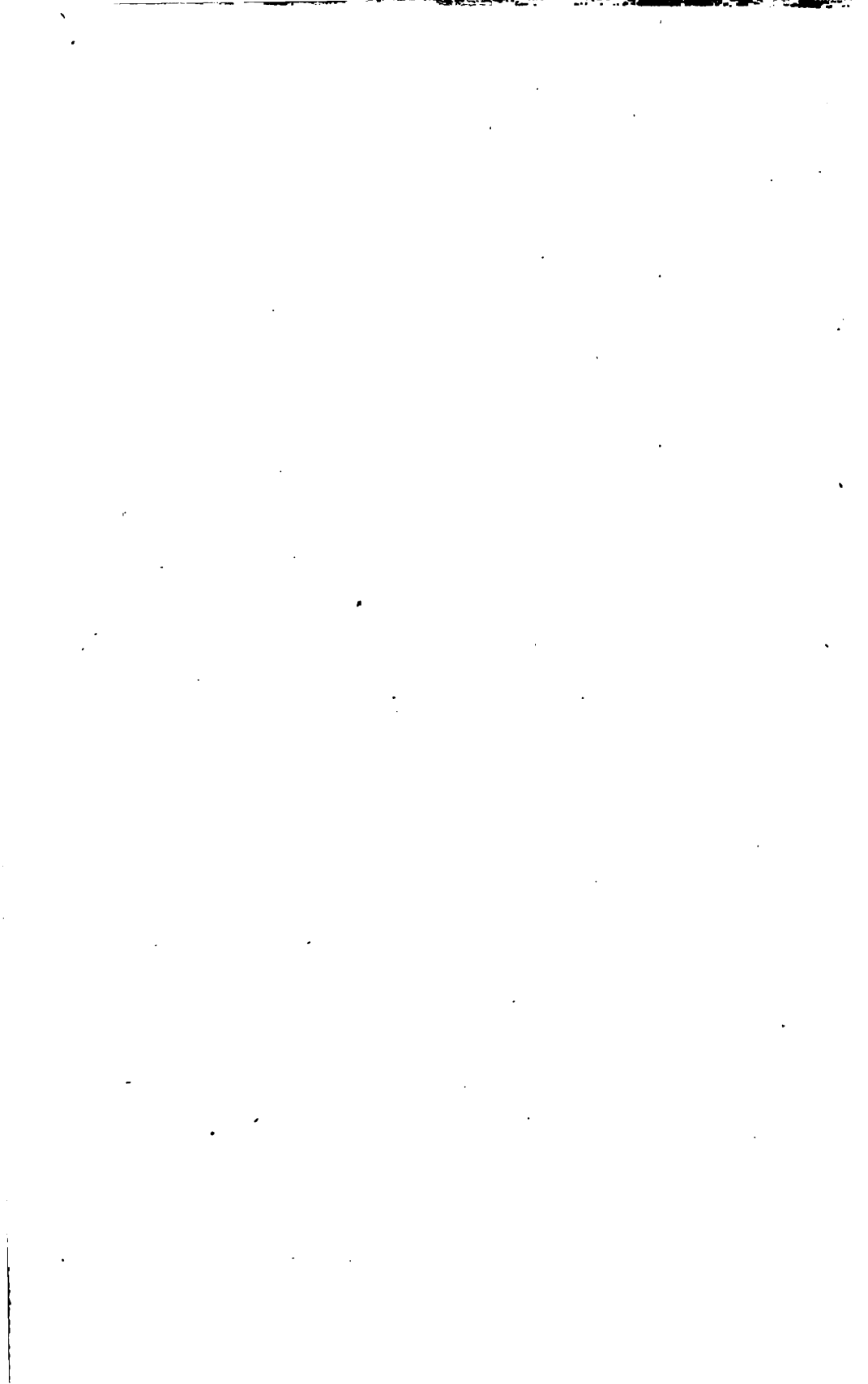
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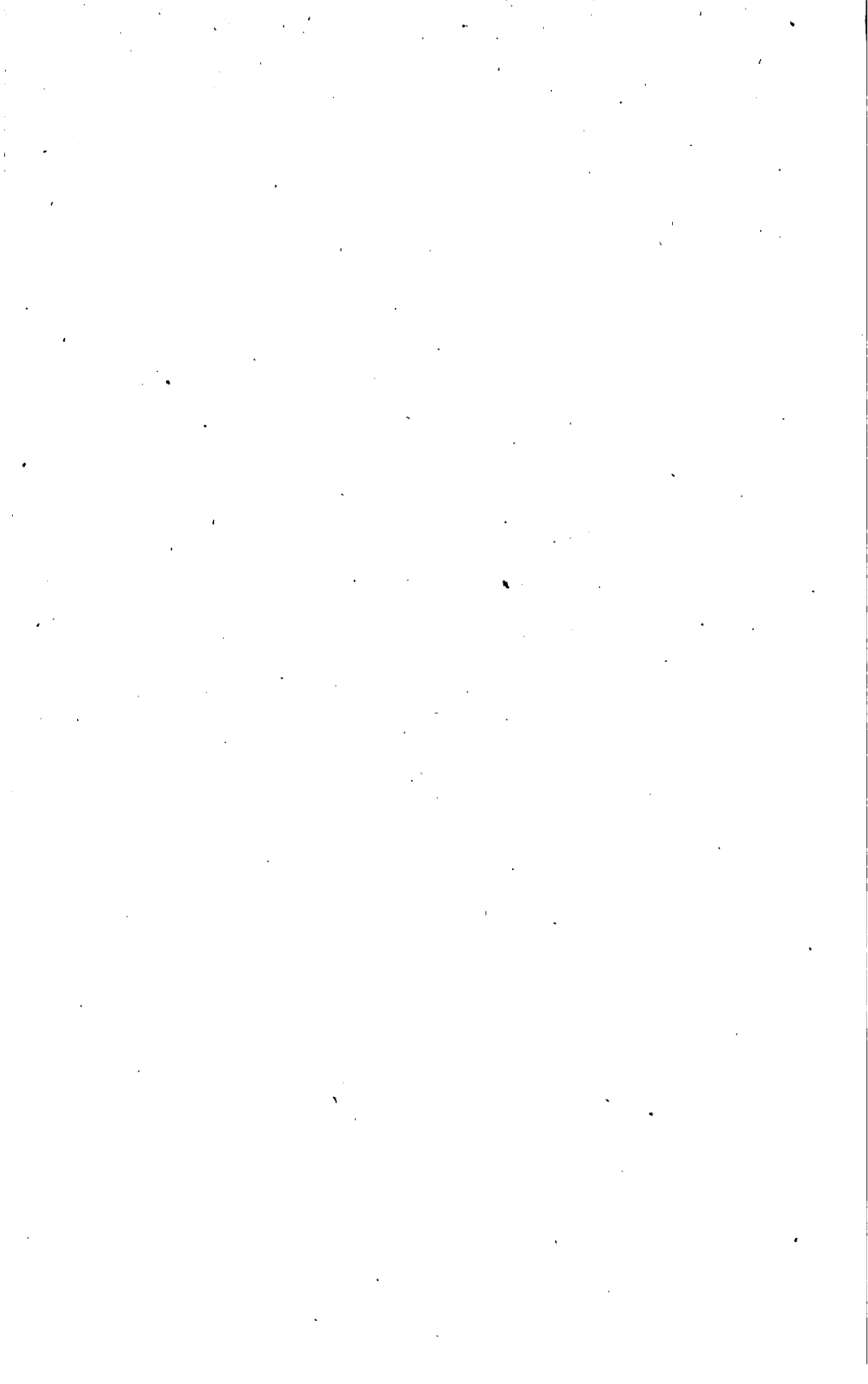
TWENTY-SECOND ANNUAL REPORT
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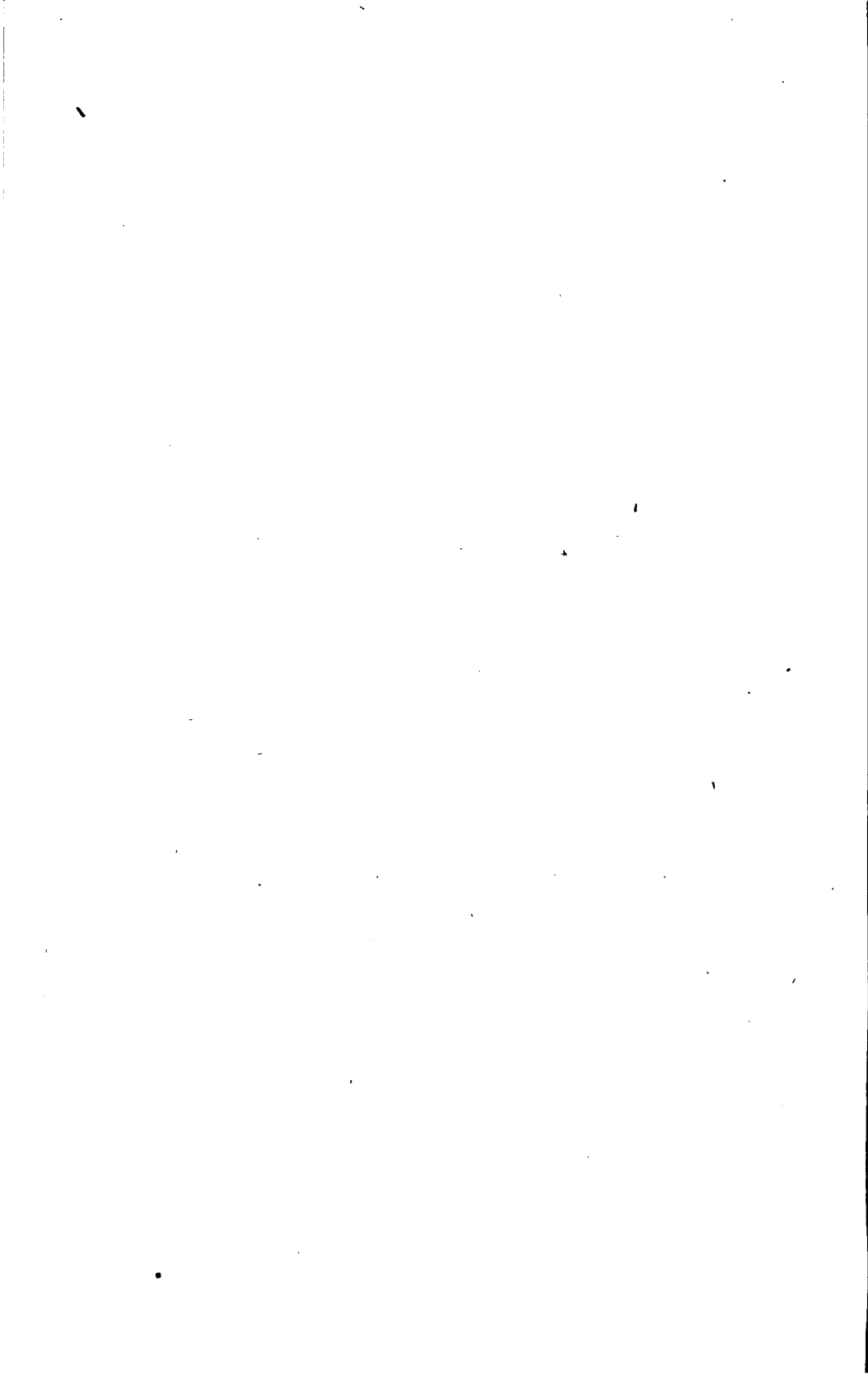
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OF THE

BOARD OF INDIAN COMMISSIONERS.

1890.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1891.



REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *February 7, 1891.*

SIR: As required by the act of May 17, 1882, the Board of Indian Commissioners respectfully submit their twenty-second annual report.

Since our last report Mr. William H. Waldby, who during 4 years had been a very active and useful member of the Board, has resigned, and Mr. Joseph T. Jacobs, of Michigan, has been appointed to fill the vacancy. Mr. William H. Morgan, of Tennessee, has also resigned and Gen. Clinton B. Fisk, who for nearly 10 years had been our chairman, was in July last removed by death. These vacancies have been filled by the appointment of Hon. Darwin R. James, of New York, and Hon. Philip C. Garrett, of Philadelphia.

MEETINGS.

Three meetings of the Board have been held during the year; the first on May 20, at the Government warehouse in New York, to assist the Commissioner of Indian Affairs in opening bids and awarding contracts for Indian supplies. The number of bids was 513, and all were opened and read aloud in the presence of many contractors and their representatives. The inspection of a vast quantity of samples was continued from day to day until completed on the 20th of June, one or more members being present and giving assistance during the whole month. The prices ruled low and the quality of the goods selected will be found satisfactory. The Indian appropriation bill was delayed in Congress till August 20, and contracts, 194 in number could not be executed and approved till late in September. The tedious work of receiving, inspecting, assorting, packing 27,425 packages, weighing 4,132,928 pounds, and shipping the goods from the warehouse was begun about the 1st of October, and though pushed with all possible diligence and energy it was not finished till January 31, and the supplies could not be delivered at the remote Indian agencies before mid-winter and at some agencies not till spring. This delay is a great hardship to the Indians who are entitled by treaty to their goods, and it has been alleged as one of the causes of discontent and disturbance which have caused so much trouble and expense in Dakota, North and South. For all this the Interior Department and the Indian Office have been blamed in some quarters. The Department is not responsible. The fault lies in Congress in delaying legislation to so late a date.

The Indian appropriation bill should be passed not later than March, then contracts could be made in time to commence shipping goods early in summer, and all could be delivered before winter.

Our second meeting was held at Mohonk Lake October 7-10, where, by invitation of Commissioner Smiley, were assembled about 150 prominent friends of Indians. The conference was continued 3 days and the papers read and the discussions were of unusual interest. The most important topic considered was the advisability of continuing the contract school system. On the one side it was argued that the Government should make no appropriations for the support of schools that are managed by any religious denomination, such support of mission schools being a union of church and state, unauthorized by the Constitution. On the other hand it was urged that these contract schools are doing excellent work in educating some thousands of Indian children for whom there is at present no place in the Government schools; that to withdraw the help of the Government would break up many of them, and turn the pupils loose without the means of education; and moreover, that the Government, being *in loco parentis* towards Indian children, has the right to choose their place of education and to accept the facilities offered by the church mission boards. The outcome of the discussion was a resolution, adopted with unanimity by the conference, approving the plans proposed by Commissioner Morgan for giving a common-school education to all Indian children at Government expense, but until full provision is made for that advising that the work of the contract schools be not crippled but continued and fostered.

While at Mohonk Lake the Board elected Hon. Merrill E. Gates chairman in place of Hon. Clinton B. Fisk, deceased; and, in memory of General Fisk, the following minute was adopted:

Resolved, That we record with profound sorrow our sense of irreparable loss to this Board and to the Indian service in the death of General Clinton B. Fisk. General Fisk was appointed a member of the Board on the 3d of July, 1874, and from January 13, 1881, to the day of his death he was our able and efficient chairman. His uniform courtesy, clearness of vision, soundness of judgment, true unselfishness, large-hearted love, and unswerving Christian faith, eminently fitted him for the position he held. Though a very busy man he always found time to consider any plea of the helpless, and though mingling with the best and highest circles of society, he never lost sympathy with the lowly. He gave earnest thought to all phases of Indian affairs, and even when the outlook seemed most discouraging he never lost hope, but maintained unwavering faith in the final elevation of the long-neglected race to its rightful place of American citizenship. The memory of his life will be an inspiration to those who remain to complete the work which he loved.

Our third meeting was held in this city January 8 for the election of officers, the hearing of reports of committees, and for conference with the secretaries of religious societies in charge of Indian missions and schools. The attendance was unusually large, and topics discussed were "Indian education," "Land in severalty," "The present situation in Dakota," and "Permanent tenure of office in the Indian service."

The Board, at a business session on the 9th, adopted a resolution commending the work of Commissioner Morgan and indorsing his application for an increase of clerical force in his office. It was also voted to address the following letter to the President:

BOARD OF INDIAN COMMISSIONERS,
Washington, D. C., January 10, 1891.

THE PRESIDENT OF THE UNITED STATES:

SIR: As the United States Board of Indian Commissioners, we wish to express to you our conviction, based upon close observation of Indian affairs and now for several years expressed in our reports, that for many of the greatest evils of the Indian service a remedy can be found only by securing permanence in the service for capable, efficient, and honest men and women.

Recognizing your steadfast purpose to secure justice for the Indians and to advance their preparation for American citizenship, and believing that upon the whole the Indian service is now in better condition than ever before, we respectfully call your attention to the fact that a single executive act on your part can at once secure permanence in the service for the greater part of the officers and employés.

And we respectfully request, and in the name of the most intelligent opinion of the wisest friends of the Indian throughout the country we strongly urge, that the civil-service rules and regulations be at this time extended over all that part of the Indian service which can be reached by executive action to that effect.

By vote of the Board.

MERRILL C. GATES, *Chairman*.
E. WHITTLESEY, *Secretary*.

INSPECTION OF AGENCIES AND SCHOOLS.

More than usual field work has been done during the last year. In February, Commissioner Smiley, in company with Hon. Philip C. Garrett, of the Indian Rights Association, now a member of this Board, Indian Agent Horatio N. Rust, and Shirley C. Ward, esq., special United States attorney for the Mission Indians of southern California, made a careful investigation of matters pertaining to the Protero Reservation near Banning, and recommended a method of settling the conflicting claims of Indian citizens and the Southern Pacific Railroad Company to the lands of that reservation. No action was taken by the Department for the reason that a bill was pending in Congress which authorizes the appointment of a commission to settle those and other difficulties among the Mission Indians. That bill having now become a law we hope to see an early adjustment of the matters so long in controversy.

In March Commissioner Charlton visited and inspected the schools at Carlisle, Pa., and Hampton, Va., and during November and December he has inspected the Kaw, Osage, Ponca, Cheyennes, Arapahoe, Kiowa, Comanche, and Wichita Agencies, and the Chilocco school in the Indian Territory, the Pueblo Agency, N. Mex., the Mission Indian Agency in California, and all the Indian schools connected with those agencies.

During the spring and summer our secretary, General Whittlesey, visited the Haskell Institute at Lawrence, Kans., the Chilocco school, near Arkansas City, the Union Agency, Ind. T., the Green Bay and La Pointe Agencies in Wisconsin, several agencies in Montana, Idaho, Oregon, and Washington, as well as the Indian schools in southeastern Alaska. Full reports of all these inspections are herewith inclosed. The benefits resulting from such inspecting tours are twofold. They give to the Board a knowledge of the actual condition of affairs on the reservations which can in no other way be obtained. As we are held in a measure responsible in the purchase of supplies for the Indian service, it is of great use to learn by consultation with agents and teachers and by personal observation what articles are needed and suitable, as well as to ascertain that the goods delivered are equal in quality to those for which contracts are awarded. We are also able to form more correct opinions as to the progress which Indians are making in industrial pursuits and education, and can with more confidence offer suggestions and advice. On the other hand our visits, we believe, are useful to agents, school superintendents, and teachers, and to all employed in the service. We have been heartily welcomed everywhere. Office records and storehouses have been thrown open for inspection. Teachers have invited us to examine their classes and address their schools. They have kindly received our suggestions and thanked us for words of encouragement. "Come again and come often; your visits help us, and do us good," were words said many times when bidding us farewell.

INDIAN SCHOOLS.

In this connection we have no hesitation in saying that the Indian schools have greatly improved during the last 2 years. Buildings are in better condition. New ones have been built and the old have been repaired. Still much remains to be done to provide room for all who are applying for admission, and to furnish facilities for all kinds of industrial training. Of the corps of teachers we can not speak in too high terms of praise. With rare exceptions they are not only competent and faithful, but they manifest a self-sacrificing spirit, an enthusiastic devotion to their work and love of it, which can not fail to win success. They are inventive and fertile in devices to command attention and arouse interest in minds never before awake to active thought. And in only one place have we seen any neglect of the moral and religious instruction of the pupils under their care. The improvements which we have observed in buildings, in organizations, in management and instruction have been made possible by the increased appropriation for Indian education. The amount granted by Congress for the current fiscal year is nearly \$2,000,000, an increase of one hundred fold since 1877, when the appropriation was \$20,000. At the close of the last fiscal year, June 30, 1890, there was an enrollment in all the schools, Government and contract, of 16,377, and the average attendance during the year had been 12,232. When the funds now available shall have been expended in new buildings proposed, and new training schools to be opened, it is believed that one-half the Indian children of school age will be provided with facilities for education. Now let the good work go on unto perfection. We earnestly ask that the increase of appropriations for this purpose for the next fiscal year may be at least equal to that for the current year, viz, \$500,000, and that this annual advance may be kept up until all the Indian children shall have an opportunity for a common-school education.

The following table shows the annual appropriations for the support of Indian schools since 1877:

Year.	Appropriation.	Per cent. of increase.	Year.	Appropriation.	Per cent. of increase.
1877	\$20,000	.....	1885	\$992,800	47
1878	30,000	50	1886	1,100,500	10
1879	60,000	100	1887	1,211,415	10
1880	75,000	25	1888	1,179,916	2.6
1881	75,000	.....	1889	1,348,015	14
1882	135,000	80	1890	1,364,568	1
1883	487,200	260	1891	1,842,770	35
1884	675,200	38			

* Decrease.

Another table shows the steady growth of the schools, the attendance keeping pace with the increase of appropriations and accommodations.

Year.	Boarding schools.		Day schools.		Totals.	
	Number.	Average attendance.	Number.	Average attendance.	Number.	Average attendance.
1882	71	2,755	54	1,311	125	4,066
1883	75	2,599	64	1,443	139	4,042
1884	86	4,358	76	1,757	162	6,115
1885	114	6,201	86	1,942	200	8,143
1886	115	7,260	99	2,370	214	9,630
1887	117	8,020	110	2,500	227	10,520
1888	126	8,705	107	2,715	233	11,420
1889	136	9,146	103	2,406	239	11,552
1890	140	9,865	106	2,367	246	12,232

The reports for the current year ending June 30, 1891, will show, we have reason to believe, a larger increase than any previous year, especially in the training schools where instruction is given in the various branches of industry. It will be seen from the above tables that in 9 years the attendance has more than tripled. We may reasonably hope that with an annual increase of \$500,000 in the appropriations the attendance will be doubled in the next 4 years. Then about all the Indian children will be under instruction and a generation will be trained up capable of self-support, needing no issues of rations to feed them, no agents to care for them, no army to watch them and to suppress outbreaks which so often are prompted by ignorance and superstition.

INDUSTRIES.

That Indians can and do work we have seen abundant proof. We have seen them in the field, plowing their land, cultivating and harvesting their crops; in the forest, cutting and hauling timber to the sawmills and wood to the river bank; on the sheep ranch, tending the flocks and shearing the fleece with skill surpassed by none; in the hop-yards of the Northwest, earning as good wages as the best workmen. The reports of agents for the last year show that 288,613 acres of land have been cultivated by Indians; that 881,419 bushels of wheat, 1,139,297 bushels of corn, 545,032 bushels of oats and barley, 482,580 bushels of potatoes and other vegetables, and 130,712 tons of hay have been raised; that they have cut 60,143 cords of wood and 3,773,000 feet of lumber; and that they sold products of their labor amounting to \$1,513,070. Still it is true that many Indians are idle and living upon the bounty of the Government. By unfortunate provisions of treaties some are entitled for a series of years, and others indefinitely, to rations and clothing.

To them there is no necessity or incentive to labor. Why should they toil and slave like squaws and white men, while the Government owes them support? For example, in the treaty with the Sioux made and ratified in 1876, the United States, in consideration of the cession of the Black Hills, agrees "to provide the said Indians with subsistence, consisting of a ration for each individual, of a pound and a half of beef (or in lieu thereof, one-half pound of bacon), one-half pound of flour, and one-half pound of corn; and for every one hundred rations, four pounds of coffee, eight pounds of sugar, and three pounds of beans, or in lieu of said articles the equivalent thereof in the discretion of the Commissioner of Indian Affairs. Such rations, or so much thereof as may be necessary, shall be continued until the Indians are able to support themselves." Our treaties must be fulfilled. We, a great Christian nation, must not be guilty of broken faith toward a weak and dependent race. But who is to decide how much of the said rations is now "necessary," and when "the Indians are able to support themselves." It could hardly have been the intention of Mr. Manypenny and Bishop Whipple and the other members of the commission who negotiated the treaty of 1876 to encourage perpetual indolence and pauperism, or to promise that the Government will always support these Indians in idleness.

They must be impressed with the importance and necessity of work. While adhering to our treaty obligations, we should encourage the Indians to receive an equivalent for the rations in seeds, tools, breeding cattle, etc., so that they can produce their own supplies instead of being helplessly dependent upon rations issued to them.

But the responsibility of doing this must be assumed by Congress

and not thrown upon the Indian Bureau or upon the Indian agents, who are so often flippantly accused of cheating the Indians out of their just dues. All requisite help in instruction and implements and seeds should be provided, and due notice given that hereafter the Government will most willingly help those who try to help themselves; and that all who make honest efforts for self-support will be liberally aided to the full extent of our treaty obligations.

IRRIGATION.

A matter of great moment in connection with Indian farming is the need of provision for the irrigation of arid lands. Large tracts of land occupied by Indians, not only in Dakota, but also in Montana, Idaho, Colorado, New Mexico, Arizona, and California, are utterly unproductive without water. Many have tried to raise crops on these arid lands. They have plowed and planted in spring and for a few weeks all looked promising, but the drought of summer soon blasted their hopes. Such failures year after year have been experienced, and it is not strange that the farmers have become discouraged. In Arizona and California the Indians have practiced irrigation on a small scale with good results. But a more comprehensive system is needed. White men owning such lands can combine, form companies, secure capital and construct irrigating canals to utilize all the water available. Indians can not do this. They need help in surveying and digging the main ditches, then under proper direction they could easily construct the lateral branches and make their farms productive. It is earnestly hoped that some portion of the appropriations for the Indian service may be devoted to this purpose.

RETURNED STUDENTS.

Another imperative need is provision for employment of the young men and women who have received education in the training schools. After 3 or 5 years in school, and some of them in Christian families, through the "outing plan" conducted so wisely by Captain Pratt and on a smaller scale by General Armstrong and others, these students are sent back to the reservations. And however earnest their purpose to put in practice what they have learned they meet with obstacles almost insurmountable.

All the influences of the camp and the old life of indolence are against them. It would be a marvel if some did not yield to this pressure and sink back to their former condition. Yet the testimony of many credible witnesses and our own observations prove that only a small percentage do actually go back to barbarism. Some, aided by the "home-building" branch of the Woman's Indian Association, have built homes, opened farms, and are making a comfortable living. Others have obtained Government positions as clerks, interpreters, teachers, and agency physicians. But such positions are few. The great majority must look elsewhere for employment. We believe that many might find work and good homes in the communities where they have been educated. Here and there one has done this. But their interest in the reservation lands and in their own people will for the present draw most of them back. And to save them from ruin and make them a blessing to their people, employment must be found for all. Those who wish to become farmers should have help, either by gift or loans, to procure the necessary stock and tools and to build a house. Those who wish to pursue the trades which they have learned should have an

outfit of tools and a place to work. At more than one Government school we have seen the need of a shoemaker and cobbler, and young men with skill and training for such work, but with no means to buy a bench or the materials to begin with. We therefore recommend that a small fund be placed at the disposal of the Commissioner of Indian Affairs to furnish these educated youths with an outfit for prosecuting the trades to which they have been trained.

ALLOTMENTS AND REDUCTION OF RESERVATIONS.

We see no reason to doubt the wisdom of the policy, now adopted as the settled policy of the Government, of giving to each Indian a separate holding of land, sufficient for his use and support, and then purchasing the surplus lands and throwing them open for settlement. Under the general severalty act of February 8, 1887, and in accordance with treaty stipulations, 15,667 allotments have already been made to tribes that were most advanced. Others are now waiting and asking for allotments, and it is believed that in a few years all will be prepared for this beneficent measure. Patents have been issued to several tribes, and they are learning to adjust themselves to the new conditions as citizens. With some agreements have already been negotiated for the cession of lands unallotted, the Government having thus secured for white settlers 13,000,000 acres, which would otherwise remain waste and unproductive, while the Indians receive funds sufficient to give them a good start in their new life. In all these agreements for the purchase of lands it should be distinctly understood and provided that the funds paid for such lands shall be expended by direction of the Secretary of the Interior to aid the Indian in opening farms, building houses, procuring stock and farming implements, for constructing roads, bridges and irrigating canals, and in general for the promotion of their civilization and education. Many Indians desire that these payments be made in cash per capita, and some who are not Indians eagerly desire the same, for reasons which it is easy to understand. Some Indians know well enough the value of money, and are well enough educated to make good use of it. But we who have often witnessed the payment of annuities in cash know very well that such funds soon disappear. We, therefore, hope that every possible safeguard may be incorporated in the articles of agreement for the benefit of the many, though it may here and there cause inconvenience and possibly loss to the few.

Another suggestion we venture to offer in connection with land in severalty, and that is the gradual closing up of Indian agencies. When patents have been issued and homesteads secured, when Indians are declared and acknowledged citizens, and are actually self-supporting, the supervision of the Government and the arbitrary rule of the agent may be safely withdrawn. Such Indians are no longer minors and wards, but men of full age, and may be left to shift for themselves. We make this suggestion, not as immediately practicable on a large scale, but as a working hypothesis, an ideal to be reached in the not distant future. In some cases it may be practicable very soon. We could now name several tribes that have very little need of agency supervision, and that supervision and rule rather hinders than helps toward manhood and independence. To effect this important forward step it will be necessary that the Commissioner of Indian Affairs be clothed with authority to transfer the agency buildings and other Government property to the Indians, or to dispose of them for their benefit. Later the Indian schools may be placed under the charge of the State boards of education, and become a part of the State common-school system.

PERMANENCE IN OFFICE.

We only repeat what we have often said when we urge that the most important reform needed in the Indian service is a permanent tenure of office by those officials who have proved their honesty and ability. No branch of the public service is more harmed than this by frequent changes, and in no branch is experience of greater value. The agent, the physician, the clerk, the farmer, the teacher can be of little use until he has gained the confidence of the Indians, and they are slow in giving such faith. When they find the officer in charge to be true and faithful they readily accept his advice and obey his commands. But towards new and untried men their attitude is that of suspicion, if not hostility. In the Army and Navy we should have a very inefficient service if the officers in command were discharged every four years and men without training or experience appointed to fill their places. The absurdity and injury of such frequent changes are equally great in the Indian service. Dishonest and incapable officers must be removed. But we wish it might be understood as a rule of executive action that all who fill well their positions shall be retained as long as they are willing to serve, and shall be reappointed when their term of office expires, without regard to their political partisanship. We see not why party politics should have anything to do with their appointment any more than with appointments and promotions in the Army. Our observations in the field convince us that (with some exceptions) the Indian Bureau is now well manned, and our earnest desire is that no hazardous changes may be made. Our recommendations then are:

- (1) Permanent tenure of office in the Indian service.
- (2) Discontinuance of agencies as soon as practicable.
- (3) Great care to guard the funds paid for Indian lands.
- (4) Provision for the employment of educated Indians.
- (5) Provision for irrigating arid lands.
- (6) The making of rations an incentive to labor.
- (7) Larger appropriations for education.

MERRILL E. GATES.

ALBERT K. SMILEY.

WM. McMICHAEL.

JOHN CHARLTON.

WM. D. WALKER.

WM. H. LYON.

JOS. T. JACOBS.

PHILIP C. GARRETT.

DARWIN R. JAMES.

E. WHITTLESEY.

The SECRETARY OF THE INTERIOR.

APPENDIX.

REPORT OF ALBERT K. SMILEY.

LOS ANGELES, CAL., February 21, 1890.

In 1877, President Hayes set apart by executive order four townships, comprising 144 square miles of land, in and near the San Geronimo Pass for the occupancy of the Potrero Mission Indians. Such lands are partly in San Bernardino and partly in San Diego Counties, Cal. Exactly what rights the Indians may claim under an executive reservation is perhaps open to some question. It is not an ownership in the legal sense; for the same power which created the reservation may at will revoke it and reduce the amount of land, or assign other land to the occupants. In a certain sense, however, the United States Government may be said to be under obligation to these ancient tenants of the soil to make good its promise that they shall have the use and occupancy of so much land. If they are deprived of a portion of it, by circumstances unforeseen at the time the reservation was created, the Government is reasonably held bound to make good the deficit, under ordinary conditions. This may be said especially of peaceable, law-abiding Indians, who are citizens of the United States. We believe it is settled that, under the treaty of Guadalupe Hidalgo, the Indians which the country inherited from Mexico are citizens of the United States. It is also settled that the Indians who have occupied these lands, both prior to and continuously since the acquisition of such territory from Mexico, have the right under such treaty of perpetual possession of so much land as they have thus occupied (see the decision in the Saboba case.) The position of the Potrero Indians is that we have described; they are citizens, they are peaceable, law-abiding citizens; and we have no doubt they have the right of occupation of the ground on which their village stands. Their possession of the whole reservation, however, is in a state of uncertainty and complication, which is extremely discouraging to the Indians, and interferes greatly with efforts to improve their condition and induce them to raise crops and erect good buildings. Under title acquired from the United States Government prior to the executive order above referred to, a large part of the best land within the exterior boundaries of the reservation has been patented to the Banning Land Company, and by them to settlers, who have taken up the land, erected buildings thereon, and acquired important water rights, under which they have planted orchards or grain fields. A part of the land is claimed as school land by the State of California. Every alternate section of land is held to belong to the Southern Pacific Railroad Company, under the act of Congress allotting to them every odd section for 20 miles on either side of their line, and although their title to this land as against the rights of the Indians is called in question by the Government and the friends of the Indians, the railroad company claims to have acquired title to it prior to the executive order setting it apart for the Indians. And the validity of such claim is now being tested in the suit of *Morongo et al vs. Gird & North*, now pending in the United States circuit court for the southern district of California, wherein the rights of the Indians, both under the Mexican title and under the title created by the executive-order reservation above referred to, as against the railroad title, is being litigated. Some months may elapse before the testimony is closed in this case. It will thus be seen that the ownership is in a state of legal confusion most undesirable and detrimental to all parties. The railroad company can not sell its land, owing to the cloud on its title; the settlement of Banning is in a state of uncertainty. The land company is retarded in its sales, and the Indians feel insecure in their tenure of the home of their forefathers.

Most of the reservation is practically valueless, lying on the rough and almost inaccessible sides of the San Bernardino and San Jacinto ranges. Between these lies a beautiful valley, fertile when supplied with water for irrigation, but the white settlers have taken up this arable land to such an extent that the Potrero Indians

have been almost reduced to a limited strip at the mouth of one of the cañons, a few thousand acres of grazing land on the side of the mountain, a few of the less desirable sections in the valley, and the rocky mountain tops, sides, and cañons. Even the arable portion of the land retained by the Indians would be nearly valueless without water, and most of this has been secured by the white settlers, or claimed by them.

The undersigned paid a visit to the reservation recently to observe the condition of the Indians, and see if any way out of the almost hopeless tangle can be found. A proposition for a solution has been made to Shirley C. Ward, esq., United States attorney at Los Angeles, which it was our especial object to consider on the spot. We therefore not only held several interviews with Mr. C. O. Barker, the secretary of the Banning Company, but others with Chief Pablo and one Morongo, the most influential man in the village, and drove over most of the available portion of the reservation, including the grazing land back of the foothills, and the cienagas or springs from which the Indians, under Mr. Barker's proposition, are to derive their water supply. The plan is essentially this, without going into greater detail, viz: To give to the individual claimants of sections from which they were recently ejected by the Government, as Indian lands, other sections of Indian land in the valley, and to give lieu lands to the railroad company for those sections claimed by it which lie within the strip now proposed to reserve for the Indians, and which lands control to a great extent the water supply needed by the Indians, and then reduce the reservation from the present 144 sections to 26 sections secured to them by patent covering their water rights, with the grazing upland, and about 1,500 acres of tillable land in and near the valley.

We were unable to ascertain the Indian population with accuracy, the statement of Mr. Barker and Morongo differing widely. The former stated it at about 100, and the latter at nearly 300, possibly including in his estimate the Indians belonging to the tribe scattered near the towns of San Bernardino, Colton, and Riverside. There would be in 26 sections of land 16,640 acres, which would be over 55 acres for each of 300 Indians. If Mr. Barker's estimate is correct, that this comprises nearly 2,000 acres of arable land and 5,000 acres of grazing land, it would furnish to every man, woman, and child, of the estimated 300, $6\frac{2}{3}$ acres of the arable and $16\frac{2}{3}$ acres of grazing land in common.

A settlement such as is proposed, at first glance would seem to be at great sacrifice to the Indians. There are, however, several considerations on the other hand. These are, first, that the settlement of this irrigating question, which would place the Indians in undisputable possession of a definite portion of good land, would enable them to go forward with confidence that they would remain undisturbed; secondly, the arrangement proposed would place under their own control a supply of water probably adequate for all their wants and the demands of their land for irrigation. The value and necessity, indeed, of this can hardly be appreciated by those unfamiliar with the country. Land without water secured to it is very nearly valueless. A little barley will grow on it, perhaps, but nothing more; and, thirdly, the tillable land retained for them is good fruit land, and white settlers regard 5 and 10 acre ranches sufficient for a family. The Indians do not usually cultivate nearly as much; so that, in point of fact, from 6 to 10 acres per capita is an ample allowance, especially as they are not increasing in numbers. It is also to be kept in mind that it is hopeless to attempt to stem the progress of an active white settlement, even if it is desirable, and a pacific adjustment of disputed titles, such as that proposed, is not to be rated as of little value. We therefore think the proposed adjustment one which it would be wise to accept.

To the proposal to give the Southern Pacific Railroad Company other lands in lieu of the sections affecting the water rights of the Indians, we assent without hesitation, and would include all of the railroad sections, being twelve in number, lying between or among those farming and grazing lands which it is designed the Indians shall use.

The railroad company have not as yet assented to this, and a part of the sections involved are important to the Potrereros as affecting their water supply. If the company persists in declining to take lieu lands, which we think they can hardly do, the only settlement of this part of the difficulty that we can see is by an act of Congress providing for the purchase of their claim to these sections, which have little value except as a key to the entire control of this water privilege. We believe Mr. Ward has drawn such a bill, or is about doing so.

We have gone thus fully into this subject, believing it to be of great importance to the improvement of the Mission Indians, that these conflicts should be set at rest. If the plan submitted to us is put into the shape which we have here outlined, we shall give it our support; and we believe that all organizations which have the welfare of these Indians at heart, and which are factors in influencing public opinion and legislation, will support it. There is reason to believe that, in setting apart this tract, President Hayes had in view the removal of the scattered remnants of the

various Missions to this place. Nearly all such attempts having failed, it is the less incumbent to retain the whole tract for the few who remain there, and some concessions on behalf of the Indians are the more reasonable.

PHILIP C. GARRETT,
Of the Indian Rights Association.
 ALBERT K. SMILEY,
Member of the United States Board of Indian Commissioners.
 HORATIO N. RUST,
United States Indian Agent, Mission Consolidated Agency, Colton, Cal.
 SHIRLEY C. WARD,
Special United States Attorney for the Mission Indians.

REPORT OF E. WHITTLESEY.

WASHINGTON, October 15, 1890.

During the spring, I have visited the Lincoln Institution in Philadelphia, the Haskell Institution at Lawrence, Kans., the Chilocco Training School in the Indian Territory, and the Union Agency at Muskogee, Ind. T.

THE LINCOLN INSTITUTION.

This school has two departments, one for boys and one for girls. The girls' department has a comfortable building in the heart of the city, on Eleventh street, and had at the time of my visit 104 pupils. My first call was in the evening when they were enjoying their hour of recreation, singing, dancing, and social games; and a more happy, healthy company of school girls it would be hard to find. The next day I found them busy in the school rooms and heard their recitations in arithmetic, geography, and grammar. They quickly composed complex English sentences, and analyzed them with accuracy. It is evident that they have careful instruction, and are making good progress. They are also taught the various branches of housekeeping, all giving a part of every day to duty in the kitchen, the laundry, and the dormitory. The school has a summer home a few miles out of the city, where, from May to October, the girls have the advantage of country life, and opportunities for cultivating flowers and garden vegetables, making butter, and for other industries.

The boys' department is in West Philadelphia, on the edge of the city, virtually in the country. The building is a large stone structure of four stories; with well-ventilated school rooms and dormitories, commodious kitchen and dining room, bath rooms and, what I have seen in no other Indian school, a swimming pool, which the boys highly enjoy. Besides the main building there is an engine house, a steam laundry, and other shops; in short, the "plant" seems to be complete.

Belonging to the home are 10 acres of good land, which the boys cultivate in fruit and vegetables. The number of Indian pupils on the roll this year is 102. Of these, 13 are in country homes, 17 in the city engaged as clerks, messengers, or laborers, and 4 are attending the public schools. Instruction in the school rooms is given by Mr. W. V. Lewis and two ladies. I heard classes in the several grades of common-school education; one class had completed Ray's Arithmetic. Examples were proposed in percentage and mensuration, which were correctly solved.

The moral and religious training of both departments is conducted by rectors of the Episcopal Church; and the physical health of the pupils is cared for by the physicians in charge, who report the sanitary condition of the school as excellent, there having been but one death during the last year.

The growth and prosperity of Lincoln Institution are due largely to the untiring efforts of Mrs John B. Cox, who first secured for it the aid of the United States Government, and who continues to watch its progress with unflagging interest.

HASKELL INSTITUTE.

Having spent three days at Haskell Institute, I give briefly my first impressions. The location is pleasant and healthy. The farm is excellent, 480 acres of fertile land. The buildings are substantial and in fair condition; the older ones need some repairs. More room will soon be needed, if the school continues to grow. The chapel is too small now for the 434 scholars present, and two new school rooms are needed.

The organization of the school is good, and will be improved if the course of study prepared by the principal teacher, Mr. Peairs, is approved and adopted. Mr. Peairs impresses me as a good teacher and organizer. He has all his force well in hand, and is well supported by his assistant teachers, who seem to be competent, and, what is

better, interested in their work. Perfect order is maintained in all the school rooms. Regular and varied exercises keep up the attention of the pupils. I heard classes in each of the seven divisions or grades, and to some I put original questions or problems, which were solved quickly and accurately.

The industrial departments are well organized, boys at work in all the shops, and doing their work well. They make wagons and harness for sale; they make all their clothing, and with a little help of machinery could make all their shoes.

The girls seemed to be happy at their work in the sewing rooms, the laundry, the kitchen, and in all departments of housekeeping.

The dormitories are clean and well ventilated—some of the rooms rather crowded. The hospital has been repaired and is now quite comfortable, under the charge of Dr. Walker, who gives his whole time to the care of the school.

The immediate, urgent want of the institute is the completion of the waterworks. A 4-inch pipe has been laid by the city of Lawrence to the gate of the school lot. It only remains to extend that pipe to all the buildings to have an abundant supply of good water for all purposes, with pressure sufficient to extinguish fires in the highest parts of every building. I hope that means may be found to do this very soon, as now there is no protection from fire. Of the superintendent, Mr. Meserve, I can not write for he was absent.

On the whole my first impression is that Haskell Institute is a very well organized school, doing good work now and capable of development into one of the most useful and efficient high schools for the education of Indians in the country.

CHILOCCO SCHOOL.

Having spent 2 days at Chilocco, I think I understand the situation, though perhaps I can tell nothing new about it. The Chilocco school has great possibilities and many wants. It might well have as many pupils as Carlisle and give them just as good training. Its farm of more than 9,000 acres affords facilities for out-of-door industry and practical training which no other Indian school can offer. The thriving farming community near by, in plain sight, is an instructive and stimulating example.

Arkansas City, a prosperous and growing city, only 6 miles away, furnishes a market for all the surplus products of the farm and the shops.

But to make the best use of these advantages, the institution must be greatly enlarged and improved. It must have suitable buildings. The whole school—175 scholars—the superintendent, teachers, and other employes are crowded into one building—a substantial stone building with a fair exterior, but poorly planned and cheaply furnished within. Here are school room, dormitories, dining room, kitchen, playrooms, and bath rooms (so called), besides officers' and teachers' apartments, and a hospital, all under one roof.

A new large building is needed for girls' department. Another for good school rooms, and a chapel large enough to seat 500 or 600 persons.

Then the present shops are poor, flimsy frame structures, too weak to stand alone when the wind blows. One large, strong shop is much needed, so arranged and divided as to accommodate all the mechanical industries.

With such poor facilities, and with so small a school, I am surprised at the amount of work done. In the several shops 25 boys are employed—in the sewing room, laundry, and kitchen, about 40 girls are detailed, and the farmer has at work 27 of the larger boys. That they work is evident when one looks at the growing crops: 230 acres in wheat, as promising as any I have seen between this place and Washington; its probable yield will be 24 bushels to the acre; 160 acres are planted in corn; 100 acres in oats, up and looking well; 30 acres in millet; 25 acres in rye; 20 acres in potatoes; 16 acres in sorghum; in all 589 acres in crops.

The boys have done all the work of plowing and planting, and will cultivate and harvest all these crops. They also have the care of 25 horses and mules, and 300 head of cattle. The herd of cattle might well be increased to 1,000 or more, and all the beef needed raised on the farm.

The school is in three divisions, well conducted by three teachers, who appear to be competent. The superintendent is a very energetic man, keeping his eye on every part of his work and full of enthusiasm as to the future of Chilocco.

The farmer seems to me an exceptionally well qualified man for his position, an intelligent and hard-working man. The other industrial teachers are doing well; they work with their apprentices. All the shoes and clothing worn are made at home.

I have not named all the wants, but perhaps more than can be supplied in 1 year.

UNION AGENCY.

My special purpose in calling at the Union Agency on my way to Washington, was to meet the Cherokee commission, of which Hon. D. H. Jerome, formerly a member of this board, is chairman. My acquaintance with the leading men among the Chero-

kees led me to hope that I might give some aid to the commission in their negotiations. But I found that they had decided to begin their work with the more western tribes, and defer conference with the Cherokees till another year. I spent therefore but one day at Muscogee. My time was pleasantly occupied in conference with the agent, Maj. L. E. Bennett, his clerk, Miss Alice Robertson, and the judge of the newly organized United States court. I also met Col. Pleasant Porter and other prominent Indians. My conviction, often expressed before, was confirmed that the five civilized tribes have reached the limit of progress under their present form of government, and that the time has come for them to swing into line with the other tribes of the Indian Territory, and become citizens of the United States.

During the summer and autumn I have visited several agencies in Wisconsin, Montana, Idaho, Oregon, and Washington, and such Indian schools as I could reach in Alaska. A detailed account of all the incidents of a journey of some 10,000 miles by rail and stage, steamer and wagon, would fill too much space. I will therefore report only upon some of the more important points visited.

GREEN BAY AGENCY, WIS.

The Green Bay Agency includes three tribes, Menomonee, Oneida, and Stockbridge with a population altogether of 3,270. The first is the larger of the three, and it was to this tribe, the Menomonee, that my visit was paid in July for a special purpose. A large part of the reservation belonging to these Indians is covered with valuable pine timber, and for several years the more enterprising men among them have been cutting and selling this timber, clearing land for cultivation, and deriving from the sales means for subsistence and for opening their farms. But as the timber was the property of the whole tribe, many who were not able to do the heavy work of lumbermen complained that they were being injured, and claimed that the proceeds of the sales should be given to all alike.

To satisfy this seemingly just claim, and at the same time to encourage those Indians who had purchased teams and other facilities for lumbering, to continue their work, Congress passed an act approved June 12, 1890, authorizing the Indians to cut the timber and haul the logs to the banks of the rivers; the said logs to be sold, and after paying for the labor of cutting and hauling, the proceeds of the sales to be funded for the benefit of the whole tribe. The act also provides that the sales of the timber and the manner of disposing of the proceeds must have the sanction of the tribe, evidenced by orders of agreement taken in full council. To carry out this last provision the honorable Secretary of the Interior requested me, in company with Commissioner Joshua T. Jacobs and Agent Charles S. Kelsey, to present the act to the Indians and ask their sanction.

A council of the Indians was held, notice having been given by Agent Kelsey 2 days before, and we were assured by him and by the official interpreter that all the male adults of the tribe had received the notice. The council was called to order by Agent Kelsey at 1 p. m. July 8, 1890, and was addressed by General Whittlesey, the chairman of the Commission, who first read the instructions of the Secretary and the Commissioner, and then explained, sentence by sentence, through the official interpreter, in detail the advantages and benefits which the Indians will derive from the act if accepted and carried out.

They were then asked to express their views freely and to ask questions if any points were not clearly understood. Conversation and discussion were continued some hours, and then it was stated that some Indians living at a distance had not arrived. The council was therefore adjourned to the next day.

On the 9th instant, at 1 p. m., the council convened and we were informed that a majority of the male members of the tribe were present. Our instructions were again read, and the act of June 12, 1890, was again fully and carefully explained. Many questions were asked as to the method of paying Indians for cutting and hauling logs, as to the appointment of the superintendent and assistant superintendent, the amount of their pay, etc., to all of which we replied that such matters of detail must be left to their friends, the Secretary of the Interior and the Commissioner of Indian Affairs. After some hours of discussion and explanation, the chairman of the Commission asked:

1st. "Do you agree that this is a full council of the Menomonee Indians," to which the answer was a unanimous "aye," there being about 300 present.

2d. "Have all the people received notice of this council," to which the answer was, "aye." The chairman then asked those who sanction the act which had been submitted to go to the right, and all who rejected it to go to the left. A majority seemed to be in favor of the act, but the minority was so large that we deemed it necessary to take the names of each party.

On completing the roll and counting the votes it was found that 124 had given their names in favor and 89 against the act, a large number declining to vote. Subse-

quently, however, having more fully discussed the matter among themselves, another vote was taken and the approval of the measure was nearly unanimous.

While waiting for a full council of the Indians to convene, I devoted my time to the Government school, and, as requested by Commissioner Morgan, inquired what is wanted to put it in the best possible condition. I suggested no changes in the supervision and teaching. But the wants in the order of merit are:

(1) An addition to the school building, say 40 by 80 feet, two stories and basement, the latter for play room.

(2) An extension of the present laundry room to cover the bakery, which must be rebuilt. This extension should be large enough for a bath room and store room.

(3) A large cooking range for the kitchen and washing machine for the laundry are much needed.

(5) A windmill for pumping water. Now all water for every purpose is raised by one small hand pump and carried in pails.

With these few additions I think the school will be much improved. The improvements suggested have since been ordered. I also suggested that the inspector of dry goods in New York be cautioned to allow no goods to pass that are not equal in quality to the samples. I found here linseys and blue flannels that will not bear a single washing without losing all semblance of their original color.

The accomplished superintendent, Miss McIntyre, shows great vigor and administrative ability, and she is supported by a corps of capable teachers, it being vacation, but few of the pupils were present.

LA POINTE AGENCY, WIS.

Seven reservations and 7 tribes or bands of Chippewas are under the care of this agency. The total Indian population is 4,778. On five of these reservations 82,448 acres of land have been allotted in severalty, the number of allotments being 1,057.

The Indians appear to make some progress in farming, but they are in great need of teams and farming implements. In some way their pine timber ought to be utilized to supply this want. A special act of Congress is required for that end.

Eleven day schools and 2 boarding schools have an average attendance of 363 pupils and a total enrollment of 723 out of a school population of 1,188. The schools at Bad River and Bayfield are mission contract schools. They seem to be in fairly good condition, but need larger buildings to accommodate all who apply for admission.

I did not meet Agent Leahy, who was on duty in some distant part of his agency.

CROW AGENCY, MONT.

This agency is pleasantly situated near the Little Big Horn River, and about 3 miles from the famous Custer battlefield.

The reservation contains over 7,000 square miles of land with a population of about 2,400. Special Agent Halchitt is now allotting the fertile valley lands, and hopes to complete the work this year. Agent Wyman impresses me as a working, vigilant agent, keeping all the forces under good control and fertile in devices for improvement, a little wanting in refinement, perhaps, but not harsh or violent in his treatment of the Indians. He is fortunate in having good employes; an excellent clerk of long experience, a good blacksmith, who can do almost any kind of mechanical work, and both men of good moral character, whose influence is in the right direction. The same can be said of all about the agency, so far as I can judge.

The school, now having 64 scholars, appears well. The superintendent, Mr. Ark-right, and his wife, I like very much. They appear to be competent and deeply interested in their work, and they have the real missionary spirit.

Miss Wyman, the assistant teacher, is quite young, but bright and capable. A wholesome religious atmosphere envelops the school. The laundress, Mrs. Johnson, and her husband, the blacksmith, attend and take part in the religious exercises, as do other employes.

But the school building is a disgrace to the service, utterly unfit for the accommodation of 64 boarding scholars. Besides it is pronounced unsafe by those better qualified to judge than I am, the posts extending only one story, and those of the second story merely bolted to those below. In a high wind it sways badly, and is in danger of falling. The blacksmith has tried to make it secure by running iron rods through; but he says he can not make it safe. It seems to me a crime to shut up 64 children and their teachers in such a building. I hope a new school building will be ordered at once. The present one could be used for shops, greatly needed for teaching some mechanical industries.

Other schools on the Crow Reservation are the St. Xavier mission, with accommodations for 150 pupils, and a new building just begun with capacity for 100 more;

and the Montana Industrial School at Ramona Ranch with 50 scholars. The last is beautifully situated on the bank of the Big Horn. The buildings are comfortable, a large garden is cultivated by the Indian boys, and a windmill has just been erected to pump water for irrigation. With a larger outlay for buildings and for instruction, this can be made one of the most prosperous and useful Indian schools.

In farming the Crows are making but little progress. They appear willing to work. They have broken about 2,000 acres and have planted and sowed seeds for 3 or 4 years, and have reaped no crops. The truth is, that you might as well undertake to raise a crop on the floor of the Capitol as on this reservation. The one is as dry as the other. Yet there is water enough in the Big Horn, the Little Big Horn, and the Yellowstone Rivers to make these valleys productive of the richest harvests. All that is wanted is irrigating ditches, which the Indian could construct under the direction of a practical engineer. If there is any fund available for the benefit of these Indians, I do not see how it could be better expended than for such improvements. Without them all will be discouraged and cease to work. It is to be hoped that the Commission about to negotiate with the Crows for the sale of the western part of their reservation may provide that the purchase money shall be expended for these and other beneficial purposes, instead of being paid in cash per capita to be quickly wasted.

NEZ PERCE AGENCY, IDAHO.

This reservation with an area of nearly 750,000 acres has an Indian population, according to the latest census, of 1,815. The lands are being allotted by Miss Fletcher, who has already made about 1,000 allotments, and hopes to complete the work this year. She has had much difficulty and hardship to encounter on account of conflicting claims and the roughness of the country to be explored and surveyed. At the time of my visit she was in Kamiah Valley, about 75 miles distant from the agency.

The agency buildings are poor and insufficient for the comfort of the employes. The office is in the house occupied by the agent and the farmer, and very untidy. The house is not too large for one family. Some of the buildings are too old and decayed to bear repairing. They are unsightly and should be condemned and destroyed. One exception is the mill, a very substantial structure, well fitted for sawing and grinding. It sadly needs a stone foundation under one end, where the earth has been washed out, so as to cause settling and throwing out of level the burr stones. I hope the agent may be ordered to make the necessary repairs at once to save a valuable mill.

The stores—small in amount—are good. One article is found fault with, namely, the wagon, because it is not furnished with a brake sufficient for the immense steep hills of Idaho. It should have what is known as the "California brake."

The agent, Mr. Robbins, reports that the troubles of the past few years are quieted. He seems to be a fairly good business man. The farmer is competent for all that he has to do, which is to take care of the agency stock, and raise some hay and oats to feed it. He does nothing so far as I could learn to instruct or aid the Indians in farming. Many of them could probably instruct him. Of the other employes, there is nothing special to say.

A very good school building 40 by 80 feet and three stories high stands near the agency empty. It seems a pity that it should not be used. It could be put in excellent condition to accommodate 75 or 80 scholars at small expense. Yet if the agent organizes a school there of the same grade as the one at Fort Lapwai, rivalry and trouble might result. I therefore suggest a primary school with Kindergarten features in that building for the youngest children, say from 6 to 10 years, with women only as superintendent, matron, and teachers.

At Fort Lapwai matters are not altogether happy. The buildings are plenty and fairly good. Dr. Gibson and his wife, the matron, are bright and full of energy. The industrial teacher, Mr. McConville, is excellent. His wife and Miss Randall appear well. But the school sadly needs a head. The superintendent, Mr. Harper, appears to me incompetent, with no ability to command; and of course there is no harmony in his corps of subordinates. Then the cook and the laundryman are Chinese, and girls can not be put in the kitchen or laundry without danger.

A hospital is greatly needed and there is a good unoccupied building near the doctor's house which could be put in repair for \$50. I recommend that it be done, as many of the children have scrofula and should be taken out of the dormitories till cured. The Indians are good farmers and report that their crops are good.

CHEMAWA SCHOOL, OREGON.

The Chemawa school has a good situation and a good plant. Buildings and shops are in good condition. The pupils make all the shoes and clothing used. They also make more wagons than are needed on the place, and I suggest that the Department buy the surplus for agencies in this State.

Superintendent Irwin was absent. The principal, Mr. Robb, the clerk, Mr. McBride, and Miss Cornelius impress me as quite competent for their positions. The farmer, Mr. Cornelius has not much to show, but he found only a few acres of land cleared, and the labor of clearing this land no Eastern man can comprehend without seeing it. I think Mr. Cornelius will do more next year. The school was not in session, but a majority of the pupils were present and I met them at morning prayers.

SILETZ AGENCY, OREGON.

At Siletz I find a good agent and a very good school superintendent and matron. The prospects are favorable for a good school. Its pressing needs are:

- (1) A washing machine; the labor of doing all the washing by hand is too great.
- (2) A better laundry stove; the one now in use is worn out.
- (3) Bathing rooms and tubs.
- (4) A windmill to pump water.
- (5) Better drainage, essential to health.
- (6) Better clothing, that now on hand and the cloths of all kinds being much inferior to the samples selected in New York.
- (7) A cobbler to repair shoes. One of the Chemawa boys might be sent here with a bench and save more than his wages.

The allotments made in 1857 will need readjustment. One includes the Government sawmill, another the school pasture. And the Indians are very anxious that the allotments be completed at an early day. They are industrious people. Their crops of oats and potatoes are very large this year. I think they would clear more land if allowed to sell the lumber. I advise that authority be given to do that. The number of Indians on this reservation is 571. They live in comfortable frame houses, some of them two stories high, with neat, well-kept yards and gardens. The valleys where they live are very fertile and are shut in by high mountains, covered with heavy timber of great value. The Siletz people are peaceable, on good terms with their white neighbors, and are praised by all as good citizens.

PUYALLUP AGENCY, WASH.

This agency has the supervision of eight reservations, occupied by many small bands, numbering altogether about 1,850 people. Nearly all are individual owners of land, are civilized, and United States citizens. Agent Eells has just made his twentieth annual report, and the condition of his Indians, whom he has raised from barbarism to civilization, is proof of the value of permanence in the Indian service. He has in successful operation four boarding and two day schools. The agent and all his employes are working in harmony, and with hearty interest in their work. The office, the schoolhouses, and all the buildings are clean, well ventilated, and commodious. The church was crowded on Sunday, and the Sunday school well conducted by the school superintendent, who has the help of the agent and all the employes and their wives as teachers.

The Government school at Puyallup has now in attendance 94 pupils, and is in excellent condition. The older boys work one-half of each day on the farm, and have under cultivation about 30 acres (not including hay meadow), with good crops growing. The girls do the housework and sewing.

More mechanical industries might now be carried on to advantage, viz, shoemaking, tailoring, and harness-making. The carpenter is training some boys to his trade and they will easily find employment in the growing city of Tacoma, only 2 miles distant.

The only serious want here is a better water supply, which can be obtained at small cost; and the only real danger to these Indians is their wealth in land.

I trust the commission appointed for the purpose of investigating the serious and perplexing land question will be able to propose to Congress a measure wise and just for all parties concerned.

While at Puyallup Agency, I enjoyed the privilege of attending the annual Teachers' Institute, and met the teachers of the schools on the several reservations. The papers read on "The best methods of teaching arithmetic, grammar, and history," "object teaching," on "examinations and their value," "time to be devoted to manual labor," "discipline," and kindred topics showed a high order of literary and practical merit. The discussions which followed these several papers were full of bright interest and life. The three days' sessions of the Institute were closed by an exhibition of the Puyallup school, consisting of recitations, singing and instrumental music by the pupils, who all performed their parts with accuracy and good taste.

TULALIP AGENCY, WASH.

A model agency, beautifully situated at the head of a little bay on Puget Sound. The buildings are well arranged and in good repair. The grounds are nicely policed and shaded by thrifty maple trees. A good water-power sawmill is run by an Indian

engineer and an Indian assistant. The Indian houses are neat and commodious, with well-fenced yards, adorned with flowers, and gardens with vegetables and fruits.

The Catholic mission school has had an average attendance, the last year, of 130. The buildings owned by the Government are in good condition, kept in perfect order and neatness, but are insufficient for so many pupils. The dormitories are overcrowded, the bedsteads being two stories high, like bunks in a ship's cabin. The mission has put in the most complete steam laundry that I have anywhere seen. Attached to the school is a large vegetable garden and a fine orchard with abundance of apples, pears, and plums. The school not being in session, I can not speak of the instructions given, and my only criticism is that some of the teachers speak English imperfectly.

Agent Talbott has five reservations under his supervision, with an Indian population of 1,212. During his administration all have made rapid progress and have become good citizens. It seems to me a great pity that the service should lose the benefit of his experience and ability, but his term has expired and his successor has been appointed.

The Indians on the Pacific coast are well advanced in civilization. Nearly all are citizens. They are industrious and have comfortable homes. They live very much like their white neighbors. When allotments of land are completed and patents issued, they can be safely left to manage their own affairs and will no longer need the expensive machinery of Indian agencies.

ALASKA SCHOOLS.

The late chairman of the board requested me to extend my trip to Alaska and visit the Indian schools in that Territory. Twenty-one years ago the first secretary of the board, Hon. Vincent Colyer, made an extensive tour through Alaska, sailing even to the distant Aleutian Islands. His elaborate report describing the scenery and resources of the country and the condition of the native people called attention to the new field for Christian effort, and a few years later Dr. Sheldon Jackson, of the Presbyterian Home Missions, began the work of establishing missions and schools among the natives. It was largely due to his earnest appeals that Congress in 1884 made the first small appropriation for the education of the Alaska Indians, and placed them in part under the care of the Indian Bureau and in part under the Bureau of Education. Afterwards, in 1885, they were transferred wholly to the care of the Bureau of Education, and an annual appropriation has since been made for the same purpose, the amount for the current fiscal year being \$50,000.

What Mr. Colyer and other careful observers whom he quotes said 21 years ago of the natives of Alaska is still true. "Considering their slight opportunities, they surpass all other Indians on this continent, except the Pueblos of New Mexico. They are industrious and ingenious, being able to imitate admirably almost anything placed before them. They are a peaceable race, susceptible of a high standard of cultivation, and in time could be shaped into useful citizens." The present governor, Hon. Lyman E. Knapp, whom I met at Sitka, says that since missions were begun in Alaska about 13 years ago there has been a marked improvement in the moral condition of the people, though they are yet very far from perfection. Their physical condition is also in some respects greatly improved.

"They live in better houses and have more of the conveniences of life within them. They generally dress in a more civilized and comfortable manner. Their food is more wholesome and better cooked. Their labor is more intelligent and effective for their comfort. They are learning the value of money and its uses. They are self-supporting, and in no sense Government paupers, like the tribes of Central North America. If they had the European features and talked the English language, we should often forget that the race had so lately been in a condition of barbarism and savagery." On the other hand, "chronic and hereditary diseases, some of them a heritage from their white invaders, are frightfully prevalent with terrible results." They are in great need of hospitals and medical attendance. This was earnestly urged by Mr. Sheakley, United States commissioner, whom I met at Wrangel.

For the education of the people there are now in operation sixteen Government day schools, nine contract schools, and four mission schools. The total attendance during the last year, as I am informed by Dr. Sheldon Jackson, now the Government superintendent of education for Alaska, has been 1,185. During the last summer Dr. Jackson has traveled to the remotest points of the Territory, and has established a contract school at Cape Prince of Wales, under the care of the American Missionary Association, another at Point Hope, under the care of the Protestant Episcopal Board of Missions, and another at Point Barrow, under the Presbyterian Home Mission Board. This last is at the most northern point of the mainland of North America.

My trip was confined to southeastern Alaska, the highest point reached being Chilcat, in latitude nearly 59. At all the points where the steamer landed I visited the schools. Those at Wrangel, Loring, and Kilisnoo were not in session. At Doug-

las, on Douglas Island, I found a very interesting little boarding school, supported by the Friends of Philadelphia. The accommodations are sufficient for only twenty to twenty-five pupils.

At Juneau Mr. and Mrs. Willard have charge of a boarding school, supported by the Presbyterian Home Mission Board. The children are well cared for and seemed contented and happy. They attend the Government school just across the street. The school building has 2 rooms, one for natives and the other for white children. It would be better for both to have one school properly graded. The boarding house under Mrs. Willard's care is too small. She has been obliged to refuse many applicants, and could easily have a hundred pupils if suitable accommodations were provided. The number of boarders the last year has been 25, and the attendance at the school has been 28 natives and 35 whites.

The largest school in Alaska with the largest plant is the industrial boarding school at Sitka. This is a contract school, supported in part by the Government and in part by the Presbyterian Home Mission Board. It has 20 teachers and employés, of whom 13 are whites and 7 natives, and 160 scholars. The site is highly picturesque, with views of the ocean dotted with islands, and mountains lofty and snow clad. The school buildings are large and commodious and in good repair. In the industrial building, the gift of Mr. and Mrs. Elliot F. Shepherd, there is a shoe shop, where 17 boys are taught shoemaking, and a carpenter's shop, in which 20 boys work at that trade. There is also a blacksmith's shop, in which 6 boys are employed. Coopering has also been begun, and if permission can be got to use the abundant timber this may grow into a profitable business. The school has a good bakery with capacity for 1,000 pounds of bread per week, and an excellent steam laundry. All the work in these, as well as the housework of every kind, including the making and mending of clothing, is done by the pupils. Another most useful and beneficent part of the plant is the hospital, a large, clean, well-ventilated building, with beds sufficient not only for the sick of the school but also for others from the native village. A very interesting and instructive annex to this building is a museum containing a large collection of Alaskan curios illustrating the history and customs of the people. This will grow in value with every passing year. A short distance from the main buildings are 9 neat five-room cottages, occupied by graduates of the school who have married. These have been built by the help of the "home building department" of the Woman's National Indian Association, and are a beautiful monument to the noble work of that association.

I spent an entire day at the Sitka school hearing recitations and speeches in good English and the music of a well-trained brass band. A prayer meeting in the evening was conducted by the chaplain, Rev. A. E. Anstin, in which many pupils took part, and all seemed deeply earnest. A few such schools as the Sitka Industrial Boarding School would soon redeem all Alaska.

Much to my regret the steamer did not touch Mitlakahtla, and I was not able to visit that new colony and school. But I met Mr. William Duncan, whose heroic and successful work is well known. He informed me that his people are doing well. They have cleared land and built houses, have a saw-mill in operation, and are about establishing a salmon cannery.

The schools have an attendance of 179 scholars, and all are making good progress in education. The Metlakahtlans, whom I met at various places, impressed me as a superior class, well trained in morals and industrial pursuits. There can be no doubt that this colony is a valuable addition to the productive population of Alaska. The following school statistics have been kindly furnished by Dr. Jackson.

The attendance at the several schools in Alaska for 1889-'90 was as follows: St. Paul Island, Behring Sea, 50; Metlakahtla, 179; Jackson, 80; Fort Wrangel, 52; Sitka No. 1, 49; Sitka No. 2, 35; Killisnoo, 30; Juneau No. 1, 28; Juneau No. 2, 35; Douglas Island No. 1, 23; Douglas Island No. 2, 46; Kodiak, 55; Afognak, 31; Unga, 20; Unalakli, 19; Bethel, 35; Yakutat, 28; Unalaklik, 40; Hoonah, 124; Sitka Industrial School, 160; Carmel, 28; Anvik, 38.

Two great perils threaten the people of Alaska—intemperance and starvation. While the laws of the United States prohibit the manufacture and sale of intoxicating liquors, these laws are not enforced, and every one can see that the trade is carried on in open day without restraint. A few persons have been prosecuted for furnishing liquor to Indians, but it is alleged that no jury in Alaska would convict for furnishing intoxicating liquor to white people. So the authority of the Government is defied; rum rules and ruin impends. The other point—starvation—is sure to follow the wasteful destruction of all the food supplies of the native people. Already, as Dr. Jackson informs me, the 17,000 Eskimo of Arctic Alaska are on the point of starvation. The whale, the walrus, and the wild reindeer, on which they depend for food and clothing, have almost entirely disappeared, and in such a climate they can not produce on land anything to supply the loss. In southeastern Alaska the same condition will soon exist unless the fishing industries are protected by strict legal regulations and restraint. Canneries have been established at all available points, and

the salmon and other food fish are being swept out of the channels, bays, and rivers by thousands of gill-nets and seines. The supply will soon be exhausted, and the natives will be subjected to great suffering, and become paupers dependent upon the Government for support.

E. WHITTLESEY.

REPORT OF JOHN CHARLTON.

CARLISLE TRAINING SCHOOL.

SIR: In accordance with instructions I have visited the Indian Schools at Carlisle, Pa., and Hampton, Va.

Since my last visit at Carlisle in the spring of 1885 I was agreeably surprised to note the many changes and improvements which had been effected on the grounds, particularly in the new buildings which had been erected. Of these the new school-house and gymnasium were the most conspicuous. The former is of brick, plain and substantial in appearance, and sufficiently capacious to accommodate 600 or more pupils, besides giving them a handsome chapel, an assembly room 60 by 86 feet, 14 recitation rooms, together with a music room and several storerooms. Its cost was \$18,000. The gymnasium is also of brick, 120 by 60 feet, and is one of the finest buildings for the purpose for which it is used we have ever seen. Fully equipped with all the latest appliances for developing muscle, expanding lungs, etc., and a competent instructor to show the pupils the way to obtain the best results from the exercise, may we not hope that the time is not far distant when pulmonary trouble, now so common among many of the nation's wards, shall cease to exist. I witnessed the exercises of a class of boys and girls, at different hours, and was greatly surprised and pleased at their proficiency.

Another new and commodious building of brick has been erected for the use of the smaller boys, and it is in contemplation to build, and the ground is already staked out for a new and more commodious storehouse, which shall be 30 by 100 feet, and a portion of which shall be set apart for a fire engine. This building is to be thoroughly rain and rat proof, and sufficiently ample to contain all the stores needed for the school. In addition to the above I noticed that a fine, roomy stable had taken the place of the old building, and that it seemed to be admirably adapted to the purpose for which it was used.

One of the finest exhibitions of the almost perfect discipline which prevails at Carlisle was witnessed at the breakfast hour of the pupils, when about 450 of the boys and girls marched with perfect order into the large dining-room, 50 by 120 feet, and at a given signal seated themselves at their tables without noise or confusion. Immediately after breakfast, and before commencing work for the day, a chapter in the Bible is read and prayer offered, each scholar joining audibly in the Lord's prayer. It may be appropriate in this connection to note that the daily requirement of the table was more than 500 pounds of flour and an equal quantity of beef. A careful inspection of the food convinced me that it was wholesome and nutritious, each pupil having a daily ration of 1.6 pounds of meat and a pound of bread.

Desirous of inspecting as fully as possible the industrial department of the school, I commenced with the blacksmith shop, where I found a number of young men, some of whom were engaged on the ironwork of wagons and others on various implements which seemed to require an unusual degree of intelligence, and even technical knowledge, to bring them to the desired shape or condition for practical use. The woodwork of the wheelwrights was in many instances all that could be desired. Indeed, I am inclined to think that under ordinary circumstances the boys were much too particular and painstaking over their work, were it not that it is an education and a discipline which they will modify when they come to the practical in daily life.

In the carpenter shop were found some very superior mechanics, as the specimens of their work testified, engaged on various articles for use in the school, and it called for little effort of the imagination to see these boys in the near future making homes for themselves by constructing their own houses and fashioning the furniture for the same.

In the shoe shop the shoes manufactured, being for the use of the pupils, did not seem to require a fine grade of work so much as strength and durability, and that they possessed these qualities no one looking at them could for a moment doubt. In the repairing department the repairing for the entire school is executed.

The next point of interest was the tin shop, where a number of young men were engaged in the manufacture of the various articles in use in every well-regulated family, and an examination of the work failed to reveal any difference between it and that which we find on sale in every village and hamlet. The handiwork of a

Chippewa boy who had been but 4 months in the shop was simply surprising for its neatness and the conscientious care evident in its construction.

In the harness shop I carefully examined the work of the apprentices and found it, in many instances, fully equal to any handwork I had seen elsewhere. That this opinion was shared by others was evidenced by the fact that a wealthy gentleman of New York was having manufactured for his own use an elegant set of single harness, for which he had agreed to pay a very handsome sum. Considering that in all probability farming will be the leading pursuit of a large majority of our Indians, it seems to be singularly appropriate that so many of the boys should elect to learn this and other trades to supply themselves with the necessary implements.

The hospital, Dr. F. Grinnell in charge, contained at the time of my visit only 3 patients, all of whom were in a state of convalescence, and the doctor informed me that a remarkably small percentage of the scholars had suffered from the recent epidemic known as the "grip." A very careful examination of the premises, including rooms and their furniture, ventilation, and the sanitary arrangements generally, convinced me that the hospital could not be in better hands than those of the resident physician and his very worthy and efficient matron, who seemed to be ardently and enthusiastically devoted to their work.

A brief period spent in the laundry, sewing room, and bakery was sufficient to convince me that not only were the results accomplished most satisfactory, but the methods of order and the rules and regulations governing each department were about as perfect as they could be, causing everything to work in the smoothest possible manner.

The kitchen, with its immense hotel ranges and its monster kettles, wherein are cooked by steam the food for nearly 700 persons daily, was as well appointed in every respect as that of the finest hotel in the land; and from what I observed of the food I unhesitatingly pronounce it wholesome, healthful, and substantial. Connected with the establishment is a cooking school under the superintendence of Mrs. Miller, where the Indian girls are taught the art of cooking. Mrs. Miller has also entire charge of the dining room, which is conducted by her with military precision.

The school, as it is now arranged and conducted, is a model institution, and under its present corps of efficient and talented teachers the very best results can not fail of being attained. The course of instruction consists of ten grades, commencing with the elementary studies and ending with civil government, natural philosophy, etc. In examining some of the classes I was delightfully surprised and gratified to note the aptitude and proficiency of the pupils, especially of those who had had the advantage of two or more years' training.

The limitations of this report will not permit a detailed statement of much that is worthy of mention in connection with the school; but suffice it to say, that as now graded and conducted it is not too much to assert that it is undoubtedly the best institution of its kind in the United States. An experience of 9 years has enabled the superintendent and his associates to select and arrange the various elements which contribute to make up its present efficiency. If our lawmakers at Washington could be made to realize the value of such schools to our Indian youth, their civilizing, enlightening, and christianizing influence, and appropriate sufficient money to institute a score of them in convenient localities in the East, it would not be long before a satisfactory and final solution of the "Indian problem" would be reached. Connected with the school is a music room, in which there were 17 pupils under instruction on the piano and organ, each receiving two lessons per week.

In another portion of the school building was a very pleasant reading room, which was well supplied with a variety of newspapers, magazines, and other periodicals, some of which were contributed and others subscribed for. A library of 1,200 volumes of useful miscellaneous reading was a pleasing feature of the establishment. An assembly room 34 by 60 feet afforded room for a large number of young men to indulge in various games, debates, and other exercises of a social nature.

The printing office, in charge of Miss Burgess, is one that a great majority of the "craft" might study with profit and advantage, so neat and orderly were all the appointments. Besides the Red Man (an eight-page monthly) there are printed the Indian Helper (a small weekly) and all the blanks necessary to be used in the school, all the work being executed with extreme neatness, the typography and presswork being done exclusively by Indian boys.

A very pleasant feature of the Carlisle school is its excellent bands, three in all, two brass and one string band, and so far as I was capable of judging, they produced as fine music as any amateur band I have ever heard.

In closing this report, I refer with pleasure to the outing system established by the superintendent, Captain Pratt. By this system every capable student who desires it has an opportunity to enter the homes of the best and most thrifty farmers of Pennsylvania and adjoining States, where their services are paid for, and where they have constantly before their eyes object lessons in civilization and enlightenment such as no school, however good, could afford them. Here they have the benefit

arising from a knowledge of the practical work of a farm, the care of stock, etc., so that when they return to their own homes and people, they return not to resume the blanket and tepee life, but to acquire a home which shall be in some degree like those they left in the East. Those of the boys who remain with the farmer during the winter have the advantage of attending the district or public school, where, in constant contact with white youth of their own age, they not only pick up the amenities of social life, but their intellectual faculties are stimulated as they could not be in any other way. In addition, the money obtained for services is considerable, a large part of which is saved and kept on deposit in the bank connected with the Carlisle school. Any sums needed for personal expenses, such as extra clothing, etc., by the depositors, are obtained from the bank by filling out a requisition and stating thereon the articles desired, also the balance he has still to his credit in the bank. In no case are they permitted to draw their account below the sum of \$3. At the time of this visit there were 168 Indian boys out among the farmers, and in families there were a number of Indian girls who were receiving an education which would fit them for any position they might be called on to fill in the future. As Captain Pratt truly observes in one of his annual reports: "Could every one of our 250,000 Indians be placed from 3 to 5 years in such surroundings, tribal and reservation life would be entirely destroyed, Indian languages would cease to exist, the Indians themselves would become English-speaking and capable of performing the duties and assuming the responsibilities of citizenship. To the Indian so placed every individual of the family and neighborhood becomes a teacher."

Miss Ely has charge of this department, and her many years of experience enables her to place the pupils in families, from which they are likely to receive the greatest possible benefit. The amount thus earned by the pupils during the last year was, in round numbers, \$12,000.

Independent of the governmental reservation on which all the buildings stand, there were acquired, in 1887, 109 acres, which, added to the 157 acres that belong to the school and in the hands of trustees, we have a farm of 266 acres, which in the near future must prove of great value to the school for experimental farming.

HAMPTON INSTITUTE.

On my arrival at Hampton I called on General Armstrong, the principal, to whose untiring energy, perseverance, unflinching courage, and wise management the present status of Hampton Institute is due. Expecting to find the usual large building for school purposes, and on either side those of lesser importance for the accommodation of the teachers, pupils, etc., I was agreeably surprised to find instead a village containing over 700 inhabitants occupying some of the finest buildings of modern design that are to be found anywhere. This village, beautifully located on the shores of Hampton Creek, has attained its present growth and importance from a very small beginning, in 21 years, and as we noted the evidences of taste and culture apparent on every side, the elegant chapel, we felt how futile would be the attempt to measure the influences for good that have gone from this place to benefit and bless mankind.

As my objective point was the Indian department, I was placed in charge of Mr. Joseph H. McDowill, who is superintendent of the "Indian workshop," in which are comprised carpentering, blacksmithing, wheelwrighting, painting, tinning, harness-making, shoemaking, and general repairs, employing in the aggregate 67 Indian and 18 colored boys.

The first shop entered is the harness shop, in charge of Mr. William H. Gaddis, a colored ex-student, who has under him 2 colored and 3 Indian boys, the latter working on half time, who made during the past year 11 double and 6 single sets of brass-mounted express harness, 6 sets of cart harness, and completed a contract with the Indian Office for 136 sets of plow harness. This work has been done in the best manner and, as a consequence, has given entire satisfaction to the purchasers, and, best of all, the fine grade of harness has proved an excellent stimulus to the boys in making them work better than ever before.

In the tin shop Mr. E. E. Woodward manager, with 2 colored boys on full time, and 4 Indian boys working 2 days in the week, a contract with the Indian Office for 8,592 pieces of tinware was filled; 4,000 pieces were made for the school and the trade; 8,700 feet of roofing were put on; 1,300 feet of gutters and spouting put up, and 850 orders for repair work were filled.

In the carpenter shop we saw work executed by Indian boys that skilled mechanics might well be proud of. During the year, with 3 colored boys working on full time, 7 Indians on half time, and 2 colored and 4 Indian boys on their 2 work days, the "Holly Tree Inn" has been built, the upper portion of the Graves' cottage has been inclosed, and the attic ceiled; 32 windows of Academic Hall have been altered, and more than 800 orders for repairs on school buildings and furniture have been attended to.

Mr. J. F. La Crosse is foreman of the paint shop, and under his directions some very excellent work has been done on many of the buildings. Mr. La Crosse has under him 2 colored boys working all day, 2 Indian boys working half days, and 2 other Indian boys working 2 days in the week.

Five colored boys working full time, 1 colored boy and 4 Indians working half time, and 1 colored boy and 2 Indians working 2 days in the week, under J. E. Smith, senior apprentice (colored), have made during the last 12 months 717 pairs of new shoes, and repaired 1,747 pairs, mostly for teachers and students of the school.

Under the supervision of Mr. Charles McDowill, who has thoroughly qualified himself for the work, there has been added to the Indian training shops, or rather evolved from them, what is known as the "technical round," an arrangement by which the Indian boy can acquire instruction in the wheelwrighting, blacksmithing, and carpentering trades, by rotating from one to the other, working at each 2 months, and at the end of 6 months commencing the round over again. By this mode of instruction the student becomes master of three trades, and while he may not be so perfect in any of them as if he had devoted his time and attention to one alone, yet for his purposes, and because of his isolation from civilized centers which he must necessarily be subject to in his future home, it is deemed the wisest course that can be pursued. And not only that, but it makes it possible to give this instruction to a larger number of pupils than could be reached by any other method. While inspecting the work of the young men in the technical round, I was more than pleased to observe that many of the articles made by them showed finer execution than the patterns from which they copied. In the carpenter shop particularly great progress was observable in the making of joints, dovetailing, etc. The classes in blacksmithing, in connection with those in the wheelwrighting shops, have turned out several carts, express wagons, etc., the work on which was admirably executed and equal to any handmade.

An interesting feature of the technical department is the opportunity afforded Indian girls for learning the use of tools. Under the superintendence of Miss Catherine Park, 24 of them have been instructed in the art of making boxes, crickets, tables, and shelves, and, if need be, they can glaze the windows and do the painting on their future homes. The specimens which I saw of their handiwork were worthy of all praise.

If the brief limits of this report permitted much might be said with profit and interest of the large number of industries connected with the Hampton Institute; a mere mention in passing must suffice. They are the home farm of 150 acres, Hem-inway and Canebrake farm of 600 acres, Huntington industrial works, printing office, machine shop, together with a dozen or more minor industries, among which are tailoring, dressmaking, clothes-mending, laundry, and the care of rooms, hallways, etc.

In the school, at the time I visited it, there were 139 boys and girls who represented fifteen tribes, and as I went from class to class listening to the recitals and witnessing the exercises, I was profoundly impressed with the evidences of advancement which these late children of nature seemed to make toward civilization and enlightenment. The methods in use by the teachers could not, I think, be improved on, and they all, without exception, appeared to be patient, painstaking, and thorough in their instructions. In the normal division there are 14 girls and 23 boys, a large majority of whom are seeking to educate themselves to be teachers in their own country and among their own people, while others aspire to theology, medicine, or the law. Miss Richards, in speaking of the Indian school, says: "Never, we think, since Indians came to Hampton in 1878, has there been so intelligent, earnest, and promising a company of these pupils from the West as the past year."

The social life of the Indians at Hampton is one of the most pleasant and profitable features connected with the institute. The boys have three pleasant rooms always open to them, one of which is the assembly room, in which they can amuse themselves with games, daily and weekly newspapers, magazines, and a small library of books. Connected with this are two smaller rooms made bright and cheerful with books, plants, pictures, open fire, big rocking chair, lounge, and every home comfort. The boys have free access to all these, and the oneness of this family life has had a tendency, more than anything else, to break down the old tribal feeling and bring together as close friends those who never could have been so in their normal condition. The home life of the girls is equally pleasant, and many delightful hours are spent by them in music, fancy work, and games.

Much has been said by the opponents of Eastern schools with regard to the returned Indians, a large percentage of whom, they say, "go back to the blanket," and also that several years in the East teaches the young Indians to despise their kinsmen, to lose the natural gratitude and affection due their parents, whom they find on their return home, living in ignorance, squalor, and wretchedness. Another charge is that from 30 to 70 per cent. of the students of Hampton and Carlisle die within 4 years of their return home. Such absurd charges as the above are untrue in nearly every particular. From those who have lived for months at a time among the returned Indian students, the report comes that very few have "gone back to the blanket,"

and not only that, but the blanket, as an article of dress, is going out of fashion with the older people. The second charge is unworthy of notice, while that of excessive mortality is sufficiently answered by the report of Dr. M. M. Waldron, resident physician, at Hampton, who says: "The medical work of the school has been lighter this year than ever before, although the number of Indian students has been larger. No death has occurred during the present school year, and not one Indian student has been sent home on account of ill health. On the contrary, many who have been received in delicate health, with lungs more or less unsound, or with some active form of scrofula, have made an actual improvement." This fact has been noted for the last 3 years. But two deaths of Indian pupils have occurred within a period of 2 years. Corroborative of the above is the following extract from a letter recently written by Miss M. C. Collins, who has been a missionary for more than 10 years among the Indians of Dakota. She says: "My experience is this, that it is not the school or the climate that kills."

"Fanny Crossbear (from Hampton) is dead. She went to school. While away one brother here died. Since she returned home another died, and now a third half-grown brother is suffering from epileptic fits and will soon die. These three never went to school.

"Harry Little Eagle returned from Santee School and died; but while he was away two nearly grown cousins and a 5-year-old brother died, who never attended school. "Talk about students dying! The Indians will all die if something is not done to make them respect the laws of man and of God."

QUAPAW AGENCY.

In pursuance of a resolution of the Board of Indian Commissioners, passed October 9, 1890, I started from New York for the Indian Territory, and arrived at the Quapaw Agency on November 21, where I met the agent, Mr. Thomas J. Moore, and a cordial welcome. In the afternoon I visited with Mr. J. L. Elliff, the clerk of the agency, the Modoc day school, Miss A. Jackson, principal, and for an hour or more enjoyed the examination of the scholars, noting their proficiency in their studies, and interested greatly in the evident progress they seemed to be making under their able and accomplished teacher, who, I was told, was one of the best on the reservation. The enrollment is about 34 and the average attendance 23. The school building is in a deplorable condition and almost untenable, but Mr. Elliff informed me that steps were being taken to renovate and make it comfortable for the children.

On the 22d instant, in company with Agent Moore, I visited the Seneca, Shawnee, and Wyandotte Indian boarding school, Mr. Andrew Atchison, superintendent. This school is 4 miles from the agency and at present numbers 125 scholars of both sexes, whose ages range from 5 to 18 years. The school was not in session on the day of our visit, but the superintendent engaged the children in a variety of exercises at the dinner hour, which showed that the pupils were in excellent hands and that good work was being done among them. Since Mr. Moore took charge of the agency the attendance at this school has more than doubled, and it is confidently expected that the number of 150, or more, will be reached before spring. Mr. Atchison has the reputation of being a most capable superintendent, and his assistants cultivated ladies, thorough instructors, and earnestly devoted to their work.

While at this school my attention was called to some of the difficulties under which the work was being conducted. The buildings are unsuitable and insufficient. The defects and needs have been made known in detail to the honorable Commissioner of Indian Affairs.

The Quapaw Indian boarding school, 6 miles south of Baxter Springs, is beautifully located on a slight elevation from whence a fine view of the surrounding country for many miles can be had. Mr. Harwood Hall is superintendent, a position which he worthily fills. A careful examination of the several buildings for the use of the school showed that they were not only in excellent condition, but also in perfect order, with nothing in and around them to contaminate the atmosphere or engender malarial poisons. Even the grounds are kept free from every description of rubbish or anything that would render their appearance untidy. On the rolls there are 90 pupils, with an average attendance of about 75, and it would be very difficult to find in a school for white children a brighter number of boys and girls. Mr. Hall's assistants are thoroughly accomplished ladies, and the work they have done and are doing is of the very best description and worthy of all praise. The moral and religious training of the children is carefully attended to, devotional services being held in the chapel every evening.

The usefulness and prosperity of the school would be greatly enhanced if the following improvements were made: A bath house, addition to girls' quarters, a bakery, windmill, etc., for water supply, and a barn. The total cost of the whole need not aggregate more than \$3,800.

T. H. Baker is the industrial teacher, and it affords me pleasure to say that he is one of the best I have yet seen. The stipend allowed him by the Department should be materially increased if fidelity and worth count for anything. Teachers to teach carpentering, blacksmithing, harness making, and shoemaking would be very acceptable and a great aid to the older boys.

The Peoria day school is kept in one of the finest buildings on the reservation, and I learned that excellent work was done there by the teacher in charge. The Miami day school is temporarily closed on account of the removal of the building to another and better site.

With regard to the religious work among the eight tribes on the Quapaw Reservation, it is pleasant to report that in the main a very decided advancement has been made. Eight missionaries—4 representing the Society of Friends and 2 each the Baptist and Methodist denominations—are at work, and their efforts in behalf of the Indians have met with the most gratifying success.

The Modoc Indians, from being a degraded type of the California Digger, have, during the 17 years of their occupancy of this their new home, developed with amazing rapidity into very desirable Christian citizens, each family living in their own house, and all engaged in agriculture, cattle raising, teaming, etc.; and it may truthfully be said of them that there is hardly an individual in the tribe who is not connected with some church organization. A fair majority of all the tribes except the Quapaws are members of orthodox denominational bodies. The Quapaws are nominally Roman Catholics, and while they own the finest body of land on the reservation they have made little or no advancement in morals or religion in the last 20 years. The majority of them are lazy, thriftless, ignorant, and dissipated whenever they can procure a few cents to purchase alcoholic stimulants, whether they are in the form of flavoring extracts or whisky. The prospect of inducing them to accept their lands in severalty under the allotment act is very discouraging. The majority is in favor of it, but there are among them some smart, shrewd men, who have managed to secure their adoption into the tribe and who have fenced in immense tracts of land, who are continually using their influence against allotment, hoping that in the near future they will get passed a special act of Congress which shall confirm them in their claims of 200 acres per capita. From some standpoints this may seem to be the wisest course to pursue, especially as there will be a large surplus of land in any case; in the mean time the thriftless and largest portion of the tribe are in a state of semistarvation. I venture to say that the total area of land under good cultivation by the poor majority could be included in the boundaries of a half section. All the other tribes on the reservation have accepted their lands in severalty, the majority under the Dawes bill, and other tribes under a special act of Congress, which gives them 200 acres per capita. The Modoc allotment is but 48 acres per capita, there not being sufficient land to afford more. It would seem as if some way ought to be devised to remedy this defect, for if there ever was a people who deserved to be encouraged in their efforts towards a better life the Modocs are that people. I was assured by Allotting Agent Hartwig that the work of allotting is going on smoothly and that in almost every instance his decisions were cheerfully acquiesced in.

From the report of the physician I learned that there was during the past year very little sickness of a serious nature. I noticed during my visit that there were some school children suffering from sore eyes—a disease said to be contagious—but the teachers who understood how to treat them had taken measures to check it.

One of the greatest obstacles to the civilization of the Indian is his passion for intoxicants, which he manages to gratify despite the vigilance of the police or agent. Could this curse be kept away from the Indian his emancipation from a sensuous to a higher and better life would be rapid and certain.

OSAGE AGENCY.

I arrived at this agency on the 27th instant, where I met Mr. E. G. Gray, chief clerk, the agent, Major Miles, having gone to Ponca to induce General Morgan to visit here before leaving the Territory. On the 28th instant, in company with General and Mrs. Morgan and Major Miles, I visited the Indian boarding school at the agency, in which there are 70 boys and 40 girls. The building, which is the property of the "nation" and erected at its expense, is of native sandstone, large, and imposing, and contains a chapel, dining room, dormitories, schoolrooms, kitchen, laundry, sewing room, employes' rooms, and every other accommodation necessary for school purposes.

Mr. H. C. Ford, the superintendent, is a good, conscientious, Christian gentleman, but it is the opinion of those who know him best that he lacks the necessary qualifications for the position he occupies. The teachers employed in this school are enthusiastic in their work, and the result of their labors is apparent among their pupils.

There is urgent need of a school exclusively for girls, in which they can obtain a

finished education, an education that includes housekeeping and home-making, and that will fit them for all the duties that shall come to them. The parents of the children are particularly anxious to have their girls educated separately, and to this end the council has voted to appropriate \$30,000 of the \$900,000 of surplus interest now to the credit of the Osages in the Department. Major Miles has sought to obtain the consent of the Indian Bureau to the erection of a suitable building or buildings, but for some reason has not succeeded. The proposed site is one of the finest on the reservation, and it is designed that the surroundings of the school shall be of the most attractive character. There can be no question as to the necessity of such a school, and as the Indians are willing to pay the cost of its erection there ought to be nothing to prevent their having it.

There is a mission school in the village under the auspices of the Home Mission Society of the Methodist Episcopal Church, locally known as the McCabe School. The attendance numbers 56 girls, and the work done by the teachers is pronounced most excellent. The school buildings, however, are too small to accommodate all who desire to attend the school.

At the distance of a mile or more there is a girl's Indian boarding school conducted by "sisters" of the Roman Catholic Church. The building is of sandstone, constructed in the best manner, and has accommodations for 150. The number in attendance is about 45.

It is greatly to the credit of the Osage Indians of all shades of color that they are exceedingly anxious that their children shall have a good education, and it may be confidently affirmed that every child of school age on the reservation attends school. The fact seems to be recognized by the elders that if civilization is ever attained it must come through this channel to their children. They say, in substance, leave us as we are, but educate our children so that the future shall find them prepared to take their place in the battle of life and hold their own against all comers.

Notwithstanding the fact that a large majority of this people are "blanket" Indians it must not be inferred that they are ignorant, half wild creatures; on the contrary many, if not the majority, have good cottages to live in and the means to dress as extravagantly as they may see fit, yet old habits are so strong that often during the summer season the tepee is preferred to the house and the blanket to any other dress. As a people or tribe they are the wealthiest in the United States, the amount of their annuity being \$90,000 a quarter, divided among about 1,500 people.

The Osages as a tribe are almost unanimously opposed to taking their land in severalty. Eighteen years ago they purchased this reservation of the Cherokees for a home, and as such they want it to be. They argue that the time for such action has not yet come; that they are not prepared in any way to have white settlers for neighbors, and especially that variety of white men with whom it has been their misfortune to come in contact. About 250,000 acres of an area of over 1,500,000 is tillable land, the other is only suitable for grazing, and this they contend is no more than is needed for themselves and children.

A visit to four of the post traders here satisfied me that those who conducted them were "men of like passion" with others. That they were here to make money—honestly, if possible; but to make it—and that every opportunity that offers must be diligently improved.

At this agency, as at many others, one of the most formidable evils that have to be combated is the whisky peddlars who steal across the boundaries and furnish the Indians with their poison. The police are as vigilant as any body of men can be, but when we take into account that the few who compose the force are scattered through a territory of over 2,200 square miles, the chances of arresting the criminals are exceedingly limited.

Of the agent, Maj. Laban J. Miles, and his chief clerk, Mr. E. G. Gray, we can say nothing that will add to their executive or business reputations. Representatives of the Society of Friends, they are morally and religiously conscientious, and the Department is fortunate in having in its service two officers of such unblemished character.

PONCA.

The above agency, in which are embraced the Ponca, Otoe, Missouri, and Tonkawa tribes, is 30 miles south of Arkansas City, near Salt Creek; and is beautifully situated on elevated ground, from whence an almost limitless view of the surrounding country may be obtained. On the 3d of December I arrived there; and after a much-needed rest of a few hours, I accompanied the agent, Maj. D. J. M. Wood, on a visit to the Indian boarding-school not far distant from the agency, where I found some of the brightest scholars that I have yet met. A prolonged stay enabled me to observe the method of the teachers and the performance of the scholars, and for both I have only unqualified praise. The work done here is of the very best description.

The children of school age in the Ponca tribe number 177, 103 of which are enrolled in this school, with an average attendance of 86.4; the balance attend school at

Chillico and Lawrence, Kans. Mr. C. W. Robinson is superintendent, and his reputation for capability seemed to be well earned. In connection with the school there are 50 acres of land, a part of which has been cultivated as a garden for the use of the school, and part in cereals of various kinds, the older boys doing all the work under the direction of the superintendent. The school building, of brick, is a large, well-built structure showing favorably from the outside; but the interior is in sad need of repair.

I learn that estimates have been submitted to the Department, on which, it is hoped, action will be taken at an early day. On the school property, as at too many others, there are more than a score of inferior cattle consisting of cows, heifers, calves, and steers, which it is quite as expensive to keep as the same number of good Holstein cows, the value and utility of which would be ten fold.

At the Oakland subagency there are only 14 children of school age, and they attend school at Ponca or Chillico. The Otoe school-house is a frame building in good condition, in which there is an enrollment of 69 scholars, and an average attendance of 66.2. Good work has been done, but owing to dissensions formerly among the teachers, less advancement has been made than could reasonably have been looked for.

The Pawnee school, which is in a large stone building recently repaired and put in good order, numbers on its roll 94 children, with an average attendance of 80.4. The teachers are faithful and efficient, and the children are making gratifying progress in their studies.

Of the four tribes or remnants of tribes composing this reservation, there is a majority who wear citizens dress and endeavor to live as nearly as possible like white people, and, although they still retain their tribal relations, yet nearly every head of a family has his own farm inclosed, and has the benefit of whatever it produces. There are a few thrifty ones who own good teams and others who are engaged in raising cattle, horses, etc. On many of the farms the latest improved agricultural implements are in use, and under the direction of the farmers the Indians are learning to use them with the greatest facility. The Poncas planted 920 acres in corn last year, but the yield, owing to the drouth, was very meager. From 318 acres of wheat, they threshed 4,050 bushels; 12.39 bushels to the acre being the average.

The number of acres of land owned by the Poncas is 101,594, a tract 12 miles square, three-quarters of which is tillable and of fine quality for wheat, barley, rye, cotton, oats, or any other crop that can withstand the dry, hot winds that prevail in August and September. The Pawnee tract embraces 283,020 acres; the Otoe and Missouria, 129,113; and the Oakland or Tonkawas, 90,711; the last-named tribe occupying the land set aside for the Nez Percés who joined their own tribe in Idaho Territory. A large proportion of their lands are tillable, and with seasonable rain would produce immense crops.

In a conversation held through an interpreter with the senior chief of the Poncas, Standing Buffalo, I gathered the information that while many of his tribe had been thinking of the proposition to take their lands in severalty, they had, as yet, arrived at no definite conclusion. His counsel was to wait and see how it operated with other tribes, and if it proved to be to their advantage his tribe would ask to have their lands allotted.

From the agent's report of 1889, I find the number of Poncas to be 533; in Agent Wood's report which says that the census of the tribe was taken in July last, they number 605, showing an increase of 72. This increase is accounted for by the influx of over 70 Poncas from Nebraska, who came on a visit to this tribe. The physician's report show that there were more deaths than births during the year.

Among some of these tribes, and particularly the Poncas, the marriage relation is held very lightly, a disagreement between the parties, or a dislike on the part of a husband to his wife is ample cause for him to put her away, and the worst of it is his male companions think he is doing a brave and noble act and envy him accordingly. The practice of selling girls for ponies, once in vogue, is stopped, let us hope, forever.

As to the sanitary condition of the Indians connected with this agency, I can say but little that is encouraging. The laxity of the marriage relation is spreading diseases among them which eventually must extinguish the tribe unless checked. Remedies are prescribed and the best efforts of the physicians are given to afford relief, but through ignorance, laziness, and prejudice they are rendered abortive. The "medicine men" are the greatest curse ever inflicted on any people, and I think it can be shown that they are responsible for more deaths than all other causes combined.

Since Major Wood assumed charge of the agency courts of Indian offenses have been established among the Poncas and Pawnees, which have done much to minimize crime and teach a wholesome respect for law. The judges, three for each court, are chosen by the Indians themselves, and almost invariably are men of good character and reputation.

The missionary work among the Poncas is in charge of Rev. Smith G. Bundy, representing the Methodist Episcopal Church. The church building formerly used as a

storehouse, has been repaired, and services are held there every Sabbath for the benefit of the Indians, and I learn from Mr. Bundy that steady progress is being made, and he is greatly encouraged in his labors.

Among the Tonkawas at the Oakland subagency there is a Sabbath school held every Sabbath by the farmer's wife. The school is well attended, and the Indians appear to take much interest in what is told them. Rev. H. H. Cronk, of the Methodist Episcopal Church, and Mrs. M. A. Bowden, of the Woman's Home Missionary Society of the Methodist Episcopal Church, are engaged in missionary work at the Pawnee subagency, and from their reports I am glad to learn that they are meeting with encouraging success. A new church worth \$800 has been built, and there is a membership of 38.

With information gathered from every source that I could obtain it, with every facility for making a thorough investigation into the business methods of the agent, I can arrive at no other conclusion than that Major Wood has consecutively endeavored to do his whole duty to the Department and those over whom he is placed.

CHEYENNE AND ARAPAHOE AGENCY.

On the 9th of December, after a long and tedious ride in an open wagon, and for a large part of the way over drifted snow from 4 to 8 inches deep, I arrived at the above agency. On the 10th, in company with Agent Ashley, I visited the Arapahoe Indian boarding school of about 86 scholars in regular attendance, superintended by Rev. Mr. Dwyre, who is a Christian gentleman of culture, deeply in earnest, and whose time and thought are almost wholly devoted to the mental and moral welfare of his pupils. The present corps of teachers and employes, seem to work in harmony, and the scholars are making rapid progress.

The school building is a large, frame structure, which never ought to have been erected for its present purpose, but inasmuch as there is nothing to take its place Major Ashley is doing all he can to render it comfortable. It should be torn down and a new building of brick take its place. An examination of the dormitories, schoolrooms, dining room, kitchen, laundry, and employes' rooms showed that they were neatly kept and, in the main, well adapted for their several purposes. We next visited the Mennonite Mission boarding school of 38 scholars, under the supervision of Rev. H. R. Voth, who is accomplishing a work of no small magnitude among the Indian children. The school building, which is of brick, has accommodation for 50 scholars, a number that Mr. Voth hopes soon to secure. With the exception of this school and another under the same denomination at Cantonment, there is no missionary work in progress on this reservation, and a better or more promising field does not exist anywhere.

On the 11th instant I visited the Cheyenne boarding school, about 3 miles north of the agency. The superintendent, Mr. L. D. Davis, is beyond question a well-meaning gentleman, who has the interests of his children at heart. I found the teachers in this school doing the very best kind of work, and the children as far advanced in their several studies as in any school I have yet visited. The building is of frame, in the shape of a capital H, and while the schoolrooms are light, airy, and comfortable, they are too crowded for the number of scholars now using them, which is 85. The dormitories and employes' rooms are roomy, comfortable, and well ventilated, but the staircase and halls leading to them are such as no architect who understood his business would ever have built. Should a fire occur when the inmates were buried in slumber I am greatly afraid that a terrible loss of life would be the consequence. Major Ashley has provided a fire escape on the outside, but even that, I fear, is inadequate. I was informed that during the past year there were eighteen alarms of fire in this building. I learn that estimates have been submitted to the Department for a new building to be used as a school for either the girls or boys, and it will have capacity for 200 scholars. The school site is, I think, one of the finest in the Territory, and connected with it are nearly 160 acres of land, which the industrial teacher, Mr. Porterfield, intends to have in cultivation another year. The celebrated Caddo Springs, that furnish an unfailing supply of the purest water, are within 100 yards of the school, and it is thought that by laying pipes to the agency they would meet every demand made upon them.

In the Cheyenne and Arapahoe tribes which number about 3,500, there are, I believe, less than one-quarter who dress wholly in citizen's dress, while nearly all dress in part, but use the blanket instead of a coat and overcoat. About one-sixth speak English sufficiently to be understood, and while earnest efforts have been put forth to teach them the truths of Christianity, but little good result has been apparent. They believe in the "Great Spirit," and have a vague idea of Jesus Christ, and but little else. They have had the "Messiah" craze in a mild form since last summer when they held their "ghost" dances and indulged in the ecstasies of that, to them, solemn service; but in no case that has come to my knowledge has there been any demonstration that could be tortured into the belief that they wished to disturb the

amicable relations existing between themselves and their white neighbors. On the whole, it may be said that they are making advances toward civilization, and a cheering proof of it is that they have agreed with the Cherokee Commission to accept their lands, 160 acres per capita, in severalty, sell the surplus to Government, and start out for themselves. The compact is that Government shall pay the sum of \$1,500,000, \$250,000 cash or in 60 days after the agreement is ratified by Congress, \$250,000 by the Secretary of the Interior at such time as they may need it, and \$1,000,000 to remain in the United States Treasury at 5 per cent. interest for the benefit of these Indians. By this arrangement over 2,500,000 acres of land will be open to entry and settlement, and who can estimate what the result will be when we take into account the influence of education on their children and the daily example of thrifty white people constantly before them.

The buildings at this agency are now in good condition.

The clerical force of the office is one chief clerk, one assistant clerk, and three Indian boys who have been students in industrial schools, and notwithstanding all this assistance, the books of the agency are behindhand. Major Ashley has striven to have it different, but the press of other matters has been so great, he has not yet been able to accomplish this result.

In conclusion I would remark that Agent Ashley has had much experience in dealing with Indians, and I believe him to be thoroughly in earnest in endeavoring to benefit and improve the condition of those committed to his care.

KIOWA, COMANCHE, AND WICHITA AGENCY.

My investigations at this agency commenced on Monday, December 15 by a visit to the Wichita Indian boarding school, which is located on the north side of the Wichita River, about 1½ miles from the agency, on a site that for beauty and convenience can not be surpassed. The building is a large edifice of brick, two stories, and it is one of the best arranged for school purposes I have yet seen. Everything about the building was scrupulously clean, and the several rooms orderly and homelike. As is the case in many of the schools visited, the dining-room is much too small for the 65 scholars forced to make use of it, and the kitchen would be decidedly improved if it was enlarged to double its capacity. Play-rooms for the girls and boys in cold and stormy weather are greatly needed. A short time spent in the school-rooms gave me the impression that the work done there by the teachers was exceptionally good, and that the children were making rapid advancement in their studies. The teachers are competent, faithful, earnest ladies, whose hearts are in their work. While at this school my attention was called to a case of boys' clothing just received. While the coats and vests seemed to be all right the trousers were cut in such a manner that it was impossible for a boy to stoop or sit down in them without rending them in two. The same garment of last year was made in like manner, and the wonder is how any boy ever got them on. My advice to the agent was to reject these goods and inform the Department of his action.

From several sources all along my route complaints have come to me in relation to the poor quality of the flour. The samples of flour in the hands of the several agents show as good an article as can be desired, but somehow that which is received will rate as third grade oftener than any other way. I have heard of consignments being rejected by the inspectors at rare intervals for not being up to the standard, but I am satisfied that the Department is paying for flour it seldom or never gets.

My next visit was to the Kiowa Indian boarding school, about a mile south of the agency, and on the opposite site of the river from the Wichita school. The building is a large frame, with a center and two wings, like a capital H, built on a stone foundation, which forms the first story, and above which are two more. I found it in very fair order, the sleeping quarters of the children all that could be desired, the dining room, kitchen, employes' rooms, and all others to which I had access, clean, neat, and orderly. The schoolrooms, particularly, were of good size, well lighted, ventilated, and generously supplied with all the modern apparatus for educational purposes. I noticed a feature in the dormitories which ought to be applied to every school building in which children sleep, and that was that a fire escape in the shape of a three-quarter inch rope fastened to a large iron staple driven in the wall, lay coiled beneath each window, ready for instant use. The average number of scholars is 130, made up of Kiowas, Comanches, and Apaches, and I am free to say that taking into account the discordant characteristics of the tribes mentioned, and the marked difference between the mental and intellectual faculties of the children, I saw as good results as I have seen while in this Territory. I believe Mr. G. P. Gregory, the superintendent, to be one of the best in the service. The Indian children, both boys and girls, appear to manifest the same affection toward him as they would for a father, and the secret of it all is that he invariably treats all with unvarying kindness.

Mr. Gregory's assistants in the school seemed eminently qualified for their duties, and the work accomplished on their pupils was of the most gratifying description.

The singing by the scholars, many of whom had not the slightest knowledge of the English language 6 months prior to their entering the school, was extraordinary and pleasing, as it was surprising.

Owing to the fact that this school building is placed at the opening of a horseshoe bend on the Wichita River, and found to be unhealthy for the inmates, it has been decided by the Commissioner of Indian Affairs, if Congress will make the appropriation, to build a new schoolhouse on a beautiful knoll about 3 miles south of this, which shall have capacity for 300 children and be in character a grammar or high school with industrial departments similar to those of Chillico and Lawrence.

While making my investigations about the school premises I saw some heating stoves that had been ordered for the employes' rooms which were a disgrace to any firm. The body of the stove was about 3 feet long (the order was for 2 feet) and made of the poorest sheet iron I have ever seen. The front and back, which were of cast-iron, were held in their places by three-quarter inch rods running through the body and riveted at each end. Of course the first fierce fire kindled will burn out these rods, and there is nothing whatever to keep the ends from falling out and leaving the body without support and the house at the mercy of the fire that may be in the stove.

A portion of the annuity goods purchased last June had just come in, and with the exception of the boys' pants, they were a long way in advance of those received the year previous.

I find engaged in missionary work among the several tribes on this reservation, Rev. J. J. Mithvin, of the Methodist Episcopal Church, South, who has been at work over 3 years, and whose labors have been far from unfruitful. During this time he has been furnished the means to erect a neat church and parsonage, and also a school building in which there are 15 scholars in charge of Miss Gregory. Many of the adult Indians attend his church and his preaching has had a marked effect on their lives and conduct. Rev. Mr. Fait, of the Presbyterian Church, began his labors more than 2 years ago among the people in and around the agency, and his preaching has been most acceptable to a large number. He intends to establish a mission school on land donated by the Government as soon as the mission board of his church furnishes the means for a building. Rev. G. W. Hick, of the Baptist denomination, has a very successful church of 103 members among the Wichitas, who own their own building, and who, I am told, live consistent and exemplary lives. There is a small school of 10 scholars connected with this mission, which number could be largely increased if there was a suitable school building. Rev. Joshua H. Given, a full-blood Kiowa Indian, a student of Carlisle, has returned to labor among his people, with whom, it is expected, he will have great influence. There has been established the last year another mission station about 20 miles from the agency, among the Apaches. From the meager information elicited I am not able to give particulars.

The full-blood Indians on this reservation, are I am told, a unit in their opposition to taking their lands in severalty, and the principal reason alleged is that they are not ready for the change. The Wichitas, Caddos, Delawares, and affiliated tribes who have made the greatest advances towards civilization, are willing and ready, but unfortunately they are only a handful among the many. The presence of the Cherokee Commission in the Territory may have something to do with the position of the full-bloods on the allotment question.

The executive order to cattlemen to vacate the land leased by the Indians for grazing purposes would never have been made, I think, had there been an intelligent appreciation of the situation in many portions of this Territory. The Kiowa, Comanche, and Apache tribes on this reservation were receiving from cattlemen the sum of over \$16,000 per quarter for the privilege of grazing their cattle. No possible harm or loss could come to the Indians from this action, especially as they had very few cattle of their own and their vast tracts of pasture were being used to no purpose; on the contrary, the money received was of great benefit to them and furnished them with many necessities and comforts which they could not obtain without it. The order to vacate came at a time within 2 months of the semiannual payment, and as the cattlemen considered the lease broken, the Indians, instead of receiving about \$33,000 as they expected, will get nothing. The Wichitas and affiliated tribes on the northern side of the river had about 2,000,000 acres leased for grazing, for which they received about \$13,000 a year, but now that is gone. A most serious loss, too, to the Indians was that these leases, which were made nearly 6 years ago, would have terminated on the 21st day of January next, when all the improvements made by the cattlemen, consisting of wire fencing, buildings, etc., estimated to be worth \$75,000, would have reverted to the Indians. This, of course, is all lost, as most of these things have been removed.

Another matter that has worked injury to the Indians is that of ordering all white men who were engaged in working the farms of the Indians on shares out of the Territory unless allowed to remain by special order. Farms that could only be worked

in this way, owing to peculiar circumstances, are now lying tenantless and abandoned.

A "ghost" dance by the Caddos and members of some of the minor tribes has been going on for some time about 20 miles from here, but as the performance is without any significance, save in a religious sense, very little attention is paid to it by any one. The 19th being issue day will, it is thought, terminate this foolish ceremony or rite, which has been made entirely too much of by interested parties.

The following summary of the condition of the Indians on this reservation will commend itself to all who take an interest in their welfare. The number of people in the various tribes is as follows: Kiowas, 1,140; Comanches, 1,598; Apaches, 326; Wichitas, 174; Caddos, 538; Tawaconies, 150; Keechies, 66; Wacos, 34; Delawares, 95. Total, 4,121, of which there are 1,945 males and 2,176 females; mixed bloods, 331. Of the above 120 wear citizens' clothes and 340 wear citizens' clothes in part; 109 over 20 years old can read, while under that age, 400. About 350 use ordinary English. School children between 6 and 16, 1,045. There are 194 houses occupied by Indians; 12 log and 7 frame houses were built by them last year, Government furnishing nails, shingles, etc. There are 4 Indian apprentices learning trades; 4 churches with a membership of 183 Indians. During the year there were 6 formal marriages; and 3,000 Indians received medical treatment. Births, 222; deaths, 186. The number of acres of land under fence is 13,835, of which 4,445 were in cultivation. In the last 12 months there were 28,000 rods of fence made; 760 families are engaged in agriculture and have raised in the last year 6,000 bushels of oats, 2,500 bushels of rye and barley, 17,500 bushels of corn, 600 bushels of potatoes, 50 bushels of onions, 100 bushels of beans, 3,000 melons and 2,000 pumpkins; 300 tons of hay have been cut, 200 pounds of butter made, 65,000 feet of lumber sawed in the steam sawmill at the agency, and 157 cords of wood cut. Freight hauled by Indians, 1,193,394 pounds; amount earned, \$9,145.90. Stock owned by Indians, horses, 10,302; mules, 203; cattle, 19,983; swine, 911; sheep, 50; fowls, 5,200. Value of products of Indian labor sold to other than Government, about \$2,500.

The buildings for the use of employes at this agency are in fair condition, four of them having been recently erected. The commissary building is in a tumble-down condition and should be replaced with a new brick structure with a corner in the second story for the agent's office. The office now occupied by him, unlike many I have seen, is neat, clean, and orderly in all its appointments, while the books and papers under Chief Clerk Little's care are models both for penmanship and correctness, and that they are written up to date is a great source of satisfaction to himself and all who have a right to examine them. I take pleasure in certifying that Mr. Little is a first-class clerk and worthy of preferment.

Inquiries with reference to the four firms of post traders at this agency elicit nothing in relation to them except that which is commendatory. Their reputation for fair dealing is good, and in my intercourse with them I have always found them courteous and obliging, and their prices as moderate as could be expected so far from the centers of transportation.

The agent, Maj. Chas. E. Adams, I found to be a very pleasant gentleman, court-ing, apparently, the fullest scrutiny into his methods of transacting business and dealings with the Indians, and while I found him uniformly kind to every one of the nation's wards, yet when occasion demands he can handle those of them disposed to be refractory with an iron grip and in ways that need no repetition. It is by this mode of treatment that he enjoys the respect and confidence of the Indians under his charge and the unquestioned recognition of his authority over them. His reputation for executive ability is excellent, and the harmony that prevails among the large force of employes at the agency and elsewhere only serves to prove that he is worthy of the position he occupies and a compensation commensurate with its duties and responsibilities.

CHILOCCO.

The Chilocco school building, as has often been described, is a large, handsome structure of cream-colored sandstone, which is found in unlimited quantities within the boundaries of the school lands, and which for building purposes is not surpassed and rarely equalled in any portion of our country. This fine appearing building, which can be seen for miles in the clear atmosphere, peculiar to the country, and also by reason of its wisely chosen location, ceases to be so after its portals are crossed, and a view of the inside is obtained. That portion of the building made up of halls, passages, and stairways is an architectural blunder of huge dimensions, and renders it unsuitable in every way for the purpose for which it is used. Through the efforts of Superintendent Coppock much has been done to repair the miserable condition of things as they existed when he took charge of the school, and a still heavier task is before him before he accomplishes his purpose of making it all that it ought to be.

The average number of scholars in attendance is 170, and while little fault can be

found with the arrangement of the various rooms in the building, it ought, with its magnificent advantages of unequaled soil and water, its unsurpassed location both for beauty and the health of its inmates, its proximity to a large and growing city, and easy railroad facilities, to be made capable of accommodating at least 275 more scholars, or a total of 450, a number that could be procured without much effort, and instructed with the same facility as those who are now there. It is not, I believe, the intention of Mr. Coppock, who has given much thought to the subject, to ask that radical changes be made in the school building as now constituted, but he will ask for an appropriation to erect of stone a girls' home, at an estimated cost of \$30,000; for furnishing the same, \$3,500; a new kitchen and dining room for 450 scholars, with sewing room and storeroom above, the whole to cost \$10,000, and \$1,000 for the furnishing. He would erect a chapel for 600 people and school rooms, for which \$40,000 will be needed, and \$4,000 additional for its furnishing. Six thousand dollars will be necessary to erect a power house, and the heating appliances for both the old and new buildings will require \$5,000 more. Boilers and engine, \$4,000 and \$2,000, respectively, and \$1,000 for the material and work necessary for setting them up. To light the buildings properly an electric dynamo, with its appliances, will cost \$4,000; a laundry, \$2,000; outhouses, \$1,000; sewerage, \$1,500; trees and nursery stock, \$1,500; fences, walks, etc., \$2,000; support of school, \$50,100; miscellaneous, \$2,400. The sum total of the above is \$175,000, or about \$125,000 more than is now appropriated for the use of the school, which, if Congress would grant, and ought to grant, Chillicothe would stand on a par with the best school in the service.

The Chillicothe school tract embraces about 13½ sections of as fine land as can be found in the world, and it is in contemplation to fence the whole of it with a substantial wire fence. There are already 3,000 acres fenced in, on which are 375 head of cattle, 16 horses, 7 mules, 4 ponies, and about 100 hogs and pigs. There are 235 acres sowed in wheat and 40 in rye, which are utilized for winter pasture. The work on the school farm is performed by the farmer and 25 of the larger Indian boys, who, with the most approved agricultural implements, do not find the task burdensome.

The school is divided into three grades, the primary, intermediate, and what is equivalent to a grammar department; and an examination of the work done in each showed very clearly the superior efficiency of the teachers and the application of the scholars. I was more than pleased with most of the really fine specimens of colored crayon drawings executed by the Indian boys and girls. When we consider the demoralized condition of the school until recently, it is agreeably surprising to find it as good as it is. Mr. Coppock has a work of no small magnitude before him, and I think if he is allowed to remain in his present position for a few years, he can not fail of achieving an enviable reputation and accomplishing a vast amount of good for the Indian. He seems to me to be the right man in the right place.

The products of the farm last year were in round numbers, 400 tons of hay, 4,500 bushels of oats, 2,472 bushels of wheat, which was only half a crop owing to the drought. Fourteen hundred bushels of wheat were sold to Charles H. Searing, of Arkansas City, for which he agreed to return in the best quality of flour, 35 pounds per bushel, but like so many other transformations for which no one can account, the flour was not a third-grade article when received.

Since the appointment of Mr. Coppock, as superintendent, a new stone building 60 by 80 feet has been erected, the ground floor to be used as a blacksmith, carpenter, and painting shop and the second floor for the shoe, tailor, and harness shops, and such other use as it may be best fitted for. There are 8 Indian apprentices in the tailor shop, 13 in the shoe shop, 7 as carpenters and painters, 3 in the blacksmith shop, and 2 in the bakery. Of the girls there are 10 in the laundry, 12 in the sewing room, 10 in the kitchen, and 2 in the hospital. All these attend school half of the time and engage in the several industries the other half.

A finely arranged hospital, kept in perfect order, is in charge of a trained nurse, and with the resident physician at hand there has been very little sickness among the pupils and the few cases that have been treated were soon convalescent.

The unequaled facilities for grazing on the lands of the school reservation would suggest the propriety of the introduction of a choice breed of cows from which graded stock could be procured. By this arrangement the school could have a continual supply of choice beef, and the surplus could be sold and a nice revenue derived therefrom.

In examining the supplies for the school of this year's goods, I found that the iron-stone crockery manufactured by Burgess & Campbell was of a third-rate grade and full of imperfections. I can not make myself believe that these were the kind of goods purchased last summer by the Commissioner of Indian Affairs, for I know that it has always been his aim to secure the best article in the market for the purpose for which it may be needed.

The experience of the laundress would seem to justify her in the statement that ivory soap, that costs only 1 cent per pound more than common brown soap, will last longer by one-third and do better work than that furnished by David S. Brown & Co.

These may seem to some to be small items unworthy of notice, but in the aggregate they count for a great deal, and should not be considered to be beneath the scrutiny of any employé of the Government which seems to be the prey of so many contractors and inspectors.

SANTA FÉ.

A visit to this quaint old city, the oldest in America, is an event that one can long remember with pleasure. The day following Christmas, in company with Mr. J. Segura, agent for the Pueblo Indians, I visited the St. Catharine Contract School, finely situated on elevated ground, near the line of the Denver and Rio Grande Railroad. The building, which is a gift of Miss Kate Drexel, of Philadelphia, is a large three-story edifice of adobe, or sun-dried brick, stuccoed with mortar and rendered impervious to rain, or anything that would have a tendency to injure a substance so susceptible of injury. The building has two wings that project in front and rear, with steps leading from them to a platform from which the second story is entered; the first, which is partly under ground, is used for the kitchen, storeroom, pantries, dining room, etc. On the second floor are the superintendent's office, employes' rooms, and dormitories; and above them the school rooms, an arrangement that I think is excellent, as in case of fire in the night the children could escape from the windows that are only a few feet above the ground. The school-rooms are light and pleasant, but I noticed that while most of our school rooms have a large space devoted to blackboards, there were in the largest room but two blackboards that would not cover a space of more than 4 by 6 feet each. The building, which has been erected about 4 years, has accommodations for 125 scholars, but the average attendance is said to be 90.

The superintendent of this school is Antonio Jouveanceau, a priest by profession, who has resided for many years among the Indians, and who enjoys the reputation of being an excellent superintendent. There are two assistant lady teachers, but as the school was not in session, it being the Christmas holiday, I had no means of judging how well they were qualified for their work, nor how far the pupils had advanced in their studies. A question to this effect elicited from the superintendent the fact that 9 of the scholars were in the Fifth Reader, and the usual proportion in the other series. As to their standing in writing, arithmetic, and geography, I failed to obtain any information.

Connected with the school there are about 8 acres of land that will eventually be utilized as a garden, and 3 miles distant, 50 acres for farm purposes. Nine-tenths of the scholars are Pueblo Indian children, and the larger boys do all the work on both garden and farm.

Our visit to the Ramona Boarding School disclosed the fact that the number of children in attendance at this school was only 7, who were from the San Carlos Reservation. Mrs. Chase, the wife of the superintendent, had charge of them, and when we take the fact into consideration that 6 months previous not a single child of them could speak a word of English, and were now reading in the Second Reader, we are left to the alternative that either the teacher must possess superior qualifications, or the pupils are endowed with natural intelligence far beyond the ordinary child.

The Ramona school building is a handsome structure of brick, in the English cottage style of architecture, with accommodations for 50 children, and notwithstanding the present untoward circumstances, Mr. Chase is confident that his purpose of securing that number of girls will be accomplished. Recently this school and the University of New Mexico, in this city, have been turned over by the Congregational Society to the New West Educational Association of Chicago, whose object is to establish Christian schools at favorable points throughout the Southwest.

On the invitation of Mr. S. M. Cart, superintendent of the Government school, a short distance south of the city, I visited that institution on Saturday, the 27th instant, and spent several hours in and around the buildings, three in number, which are built of brick, with stone trimmings, and erected last year, and while they are large and well built, they are very ill suited for school purposes by reason of defects in design. They comprise a main building 37 by 126 feet, two stories in height, with a one-story office in front end, 31 by 35 feet. At right angles to and on either side are two wings, each 24 by 119 feet, separated from main building by covered stairways, which lead to school room in second story of main building, and dormitories in second story of wings. The first floor of main building is divided into kitchen, pantries, dining room and assembly rooms. The first floor of wings is divided into sewing rooms, bath rooms, pupils' sitting rooms, and employes' rooms. The main defects in design are heating and ventilating—the one is by stoves and the other by open windows. There is an entire lack of closets and storerooms, there being not one of these necessary conveniences in the buildings, not even a shelf. There is no separate dining room for the employes, nor room or pantry in which to keep their supplies of food. There is no lavatory for the pupils, and the bath rooms are insufficient in number. There is not a room in the whole building suitable for hospital purposes, and

no way by which a pupil, sick with a contagious disease, could be isolated from the others. There is not a room that can be converted into a refrigerator for the preservation of perishable food. The employes' rooms are entirely too small, being only 10 feet 6 inches by 11 feet in size. They should not be less than 240 square feet, and the whole building, or buildings, should be heated by steam or hot water and lighted by electricity.

The new buildings will also be of brick, and have been designed to supply these wants and to increase the capacity of the school by more than 100 per cent.

The school was formally opened on Monday with an attendance of 22 Pueblo Indian children, and Mr. Cart expressed the opinion that he would have little difficulty in securing enough to fill the school to its utmost capacity. The Pueblo Indians speak Mexican-Spanish as well as they can speak their own language; they became citizens of the United States by the treaty of Guadalupe Hidalgo; they have been living in houses from time immemorial and are self-supporting, and yet a large number of their children are not in school, nor receiving instruction of any kind. This ought not to be so, and if the present agent, Mr. José Segura, could have his traveling expenses paid by the Department, I am satisfied that he would bring to bear the necessary pressure on the parents to permit their children to attend school. The "governors" of the several Pueblos, in connection with the "medicine men," are the worst impediments in the way of bringing about this desired result. The Roman Catholic priests, too, throw every obstacle in the way of the children attending either the Government or Protestant contract schools. A man with nerve and grit can often render their interference futile, and that is the only kind of man that should be sent to deal with them.

In another connection I shall have something to say with regard to some of the customs that prevail among the Pueblo Indians, and which should be put an end to at the earliest moment by the strong arm of the law.

ALBUQUERQUE.

The closing day of the old year found me at the Albuquerque training and industrial school, located about 2 miles northwest of this city, and a short distance from the Rio Grande. The buildings are constructed of brick, in a substantial manner, two stories in height, and well arranged for the purpose they are designed for. The school rooms are large, light and pleasant, but can be ventilated only by the windows. The dormitories, which are in the second story, are in excellent condition, and everything about them seemed to be scrupulously clean and orderly. The school has at present 195 scholars which are divided into primary, intermediate and third, or highest grade, which has in it an unusually large number of the larger scholars. I witnessed the work of the pupils in each, and came to the conclusion that outside of Carlisle or Hampton, these pupils deserved the first place. The teachers seem to be indefatigable in their exertions to advance their scholars, and the scholars themselves appeared to realize that education is an acquisition worth striving for. The Pueblo, Pima, Papago and Navajoe tribes are all represented here, and if one was asked with reference as to which Indian excelled in natural ability or intelligence, it would be a difficult matter to determine.

The industrial department is a very prominent feature in this school. A visit to the shoe shop, in which there are 14 apprentices, showed in a surprising manner the tact and skillfulness of the boys. I saw some mending (half-soleing) done by a boy who had been in the shop only two weeks, and it showed as good workmanship as is done by men who have had years of practice. A few of the apprentices were engaged on new work, which, while it would compare favorably with store work, was vastly better and would prove to be much more durable. These boys working on half time expected to furnish all the shoes needed in the school.

In the harness shop, where there are only 4 apprentices, I saw some very excellent workmanship, on new light harness, the stitching on which, though done by hand, was almost as regular as that done by a machine, and for durability it was far superior to ordinary machine-made harness.

The 25 apprentices in the carpenter shop have been utilized to great advantage around the premises. Some of their work in the shape of redwood bookcases is as well done as any carpenter or cabinet-maker could do it. On the ground near the school was an old adobe building, 40 by 100 feet, in a good state of preservation, but which was not serving any useful purpose. Superintendent Creager obtained permission of the Commissioner of Indian Affairs to have it made into a play room, bath room and clothes room for the boys. Lumber having been procured the boys went to work and ceiled the interior from end to end, and erected two partitions which divided the building into three nearly equal parts, and when the work is completed it will be found to be as good as that done by the ordinary carpenter, and the boys will have a large, handsome and comfortable play room at all seasons. The centre room

will contain twelve bath tubs, and the end room cubby holes, or nooks, for the boys' clothing, each neatly labeled with the owner's name.

In farming, and cutting wood which has to be hauled a long distance, there are 10 boys who do their work most conscientiously. There are 4 apprentices in the bakery who turn out as fine bread as any professional baker. It was, in fact, the finest I have found at any school or reservation, since I came west. The laundry is a large wooden building coiled with pine in the inside. Steam is to be introduced in a short time and the work will be done by machinery. At present there are 12 girls employed who do all the washing for the school. In the sewing room there are also 12 girls who manufacture a large quantity of goods into garments for the scholars. An examination of the tools used by the carpenters showed that they had been selected by men who knew what a good tool was, and were purchased in open market. I did not find a single tool that had not been in use, and by an ingenious system of checks no implement could be taken from its place without it being known who took it. Order is apparent everywhere, and the harmonious co-operation of the employés, together with a wise administration of affairs, are largely the reasons why this school occupies a position in the front rank.

From several conversations with Superintendent Creager, who is a man of broad views and fully abreast of the times, and who has no hesitation in expressing his convictions on any subject he may be interested in, I have learned enough to know that apart from every other consideration, he has the good of the service at heart. To make the school what it ought to be, there should be an appropriation of \$100,000 to be distributed in part as follows: For a school building two stories high, the upper part to be used for a chapel, \$15,000; a girls's dormitory, same height, with a bath room and lavatory, \$10,000; hospital, \$3,000; and furnishing for the above, \$3,000. Ten thousand dollars for an additional 100 acres of land, would be an excellent investment, together with a few hundreds spent in making a straight road between the town and school. Were the sum asked for placed at the disposal of Mr. Creager, I am satisfied, from what I have already seen of his management, that the Albuquerque school would rival in excellence any other, and be the means of breaking up the baleful influences that are so largely and successfully exerted to keep the Indian children in this portion of our country from receiving the benefit of a free education.

There is among the Pueblo Indians what is known as "public work day," and the manner of celebrating it is somewhat as follows: Four of the younger men of the pueblos will divest themselves of nearly every article of clothing, paint themselves in the most gaudy colors, and put on a headdress that is frightful for its hideousness. After disporting themselves around the streets for a time, they will enter the houses, and with switches drive the people out into the fields to cut wheat, it being understood that all the wheat reaped that day must be gathered up, beaten out, and carried to the priest's house, for his exclusive use and benefit. Another day is set apart as "appropriations for the dead." This observance consists in having a quantity of the finest food that can be provided carried to the priest's house, as an offering for the dead, or rather the souls of the dead. It is needless to say that the living and soulless padre subsists for a period on the fat of the land, while many of his misguided followers go supperless to bed.

There is one matter wherein the strong hand of Government ought to make itself felt, and it seems to me that inspectors and special agents are singularly remiss in their duties in having failed to report that which any one can be cognizant of, and that is that slavery in its cruellest and most hopeless form exists to-day as it has existed for years past, among the Pueblo Indians and in the pueblo of Isteta. In this pueblo there are a few rich Indians who have contrived in one way or another to get a poor man in debt to them—a thing very easy of accomplishment. After a time a demand is made for the money, which in most instances can not be paid. He is then told that he must work it out, and as he can not help himself, he accepts and becomes a slave for life, and his family after he is dead. The poor man, realizing his condition and anxious to escape from it, demands an accounting, a settlement between himself and his master, but somehow if an account is rendered it invariably shows a balance in favor of the latter, a balance that never diminishes no matter how much service is rendered by the slave. The food of these poor creatures is represented to be such as might be thrown to dogs, and all the time they have to themselves to eke out their scanty subsistence is before they go to work in the morning for their masters, and after they leave off at night. It can not be that our Government, which sacrificed so much blood and treasure to make men free, will permit such a state of things as the above to exist. These poor Indians are citizens of our great Republic, and as such are entitled to "life, liberty and the pursuit of happiness" as much as you and I.

I have spoken of these things in this connection in the hope that some man, an agent, may be sent among these people, clothed with authority to abate at once and for all time these fearful abuses and glaring outrages which the prejudices of the people inhabiting this Territory will not permit them to see. A man who has an iron

will, and courage that will not shrink at threats or danger, is the style of man needed, and I am fully satisfied that such a man would be hailed by the people as their savior.

On the 2d instant I visited the Presbyterian contract school, located about 1½ miles east of the Government school. It is a large brick building which has accommodations for 80 children, but there are now in attendance only 46. The school is in charge of Rev. Dr. Coltman, who is clergyman and physician in one, and who seems to be a competent superintendent and worthy Christian gentleman. His assistants are missionaries as well as teachers, and I can not doubt that their hearts are in their work. The children, who are Pueblos and attend this school against the protests of their spiritual (?) fathers, are bright and healthy looking, and show the care exercised toward them by their teachers who are doing excellent work. I am glad to be assured by Dr. Coltman that steady progress and substantial gains in religious education have been made, and that the outlook for the future is very encouraging.

MISSION INDIANS.

In Colton, I found Maj. Horatio N. Rust, the agent for the Mission Indians, and with him visited the day schools at Rincon, La Jolla, and Pachanga, and subsequently, alone, visited those at Saboba and Protero, and the contract schools in charge of the Sisters of St. Joseph at the old town of San Diego and Banning.

I have seen the Mission Indians in their own homes and in those of educated and cultured people, and have observed them from many different standpoints; and the conclusion I have come to is that they are better prepared for the rights, duties, and privileges of citizens than any others that I have seen. On the Rincon Reservation, the first I visited, and which contains a population of 200, I found every man, woman, and child dressed in citizen's dress, living in comfortable adobe houses, their farms of from 5 to 40 acres cultivated with as much care and in as good shape as those of their white neighbors, and the majority of the men thrifty and industrious. Several are giving their attention to the cultivation of fruit, and if the experiment should prove to be profitable, as it is almost certain to be, many more will use their ground for this purpose. As it is, they raise an ample supply of wheat, barley, beans, etc., to last them from one season to another, and as there is an increased acreage planted every year they will have a surplus to market. Much more would this be the case on some other reservations were the Indians assured that their titles to their lands would be respected. The right of possession by which they now hold is the best title they can have, but as efforts are being continually made to induce them to abandon their rights for a trifling consideration, it is feared that unless confirmed in their possessions they may be persuaded to listen to the overtures of designing white men, and thus lose what little they have.

Major Rust and myself arrived at the hospitable residence of Mrs. Salmons on Saturday afternoon, and as the next day would be Sunday it was suggested that it would be an appropriate thing to hold services in the schoolhouse in the afternoon of that day. Notices of our intention were sent out to the Rincon Indians, and when on the following day the hour of 3 o'clock arrived, there were at least 100 men, women, and children in attendance, and among them one woman who was said to be 112 years of age. Addresses were made by Major Rust and myself, hymns were sung, and when the closing prayer was offered, concluding with the Lord's prayer, nearly every one present united in repeating it without being requested to do so. More than half of the audience could not speak the English language, but a majority understood all that was said, and to those who did not it would be translated and repeated by the children at their own homes. That we had such an attendance was due mainly to the influence Miss Salmons and her mother have over the Indians. When Mrs. Platt took charge of the school at Pachanga about 2 years ago, she found in many of the parents a very turbulent element to deal with. The proximity of the reservation to the village of Temecula made it easy for the Indians to get liquor, and it was constantly being conveyed there by unprincipled white men. The demoralization of the parents extended to the children, and the school was such only in name. Mrs. Platt struggled hard to get things righted, and finally drew up a temperance pledge to which she obtained the name or sign manual of every Indian on the reservation, and there is no instance on record where a single member has violated his obligation. Some of the baser element of Temecula, when they found themselves foiled and could sell no more intoxicants to the Indians, threatened Mrs. Platt's life, and to make sure that no harm might come to her, the captain of this noble band of Indians kept watch and ward on the doorstep of her room all night, she being wholly ignorant of the circumstance until long afterwards.

The use of intoxicants is rarely indulged in by either the Rincon or La Jolla Indians, and serious quarrels among them are unknown, and in this respect not only they, but many of the "wild" tribes in the Indian Territory, could furnish examples that their white brethren might copy with profit.

It is to be regretted that these Indians, like so many of their more uncivilized brethren, can not be made to see and understand that property in horses is very much less desirable than in cattle. One 3-years old steer is worth and will bring more in the market than 3 ponies of that age, and a good cow furnishes almost half the living for a family, and with ordinary care will pay for herself every year. If these people could be persuaded to get rid of their ponies or exchange them for sheep or cattle, it seems to me that under the change their civilization would advance much more rapidly and surely, and their families would live better than they do now.

The school at Rincon is in charge of Miss Ora Salmons, and is attended by every child of school age on the reservation, and nowhere have I seen such evidences of gratitude and affection as these children exhibit for their teacher. Devoted and self-sacrificing as she is, seeking to benefit them in head and heart, and meeting with every encouragement, it is not a matter for wonder that such a bond of sympathy exists between the teacher and the taught. With what she has accomplished as a ground work, if an earnest missionary whose chief object was the salvation of souls could be found to labor among this people, I believe that in a short time every one of them would be humble, consistent, and devoted followers of the Master.

Miss Flora Golsh, principal of the school at La Jolla, is another earnest and devoted teacher, whose chief consideration is the well-being of her scholars, of whom she has 26 in attendance; and so far as I could see her children were making all the advancement that could be expected of them. Of the schoolhouse, which is also the teacher's home, I can say nothing complimentary. How she and others have compelled themselves to endure the privations and hardships of a winter under its roof is a thing hard to understand. A new building on a new site is promised in the spring, which, let us hope, will be some compensation for the shortcomings of the past.

Of the Pachanga teacher, Mrs. Platt, we have already spoken. Her scholars are brighter than the average, and in no school of the eight is better work done than in hers. Mr. Beach, the superintendent of all the schools, esteems Mrs. Platt as one of his best teachers.

Miss Noble is in charge of the Saboba school and is doing first-rate work. She has some very sprightly scholars, both boys and girls, and the evidences given of their ability in recitations were very satisfactory.

The Protrero school in charge of Miss Morris is, I regret to say, in a languishing condition, not through any fault of the teacher, who seems to be a lady of high attainments and who has left no effort untried to fill up her school; but because the non-progressive majority of the Banning Indians can not have for a captain a man who has been intoxicated on several occasions, they fancy that by keeping their children out of school it will in some way act upon the agent and bring him to terms. Another cause is that the contract school of the Sisters of St. Joseph is within a short distance and many of the parents send their children there.

The friends of the Mission Indians will be delighted to learn that through the efforts of Major Rust 100 acres of most excellent land have been secured for the site of an Indian training and industrial school to be erected in the near future, in that magnificent valley known as Perris, 23 miles southeast of Colton. All that is now needed to insure the success of the undertaking is an appropriation by Congress for the erection of suitable buildings and the furnishing of the same. If an institution of this kind could be put in running order within the next 2 years, and have accommodations for 400 scholars, I think there would be very little difficulty in securing that number.

On the 20th instant I visited the contract school, in charge of the Sisters of St. Joseph and under the superintendency of Father Ubeck, of the Roman Catholic Church, at Old Town, San Diego. In this school there are 43 boys and 52 girls, ranging in ages from 6 to 18. An examination of the scholars in various studies showed that the work done by the "sisters" was excellent, and would compare favorably with any I have seen. The dormitories, which are kept in order by those who use them, were very neat, clean, and well ventilated. The dining rooms, which were in separate buildings, were large and pleasant, while the play rooms, kitchen, laundry, sewing room, storeroom, etc., were as good as could be desired. In the shoeshop were six apprentices, who made and mended all the shoes worn by the school children.

If the Department intends to continue its contract with this school, it should be made a condition that a new school building be erected at the old mission in Mission Valley, about 8 miles from the city of San Diego, where there are 160 acres of as fine land as can be found anywhere, and on which the older boys might be taught not only farming and fruit-growing, but also to raise all the vegetables needed for the school. Where the school now is there is not a foot of land on which anything can be planted.

The contract school of the Sisters of St. Joseph, at Banning, has been open too short a time to enable me to form an opinion of the character of the work done there, many of the children having received rudimentary instructions at the day school.

The building is very large, is constructed of brick, and admirably arranged for school purposes. It is the gift of Miss Kate Drexel (Sister Catharine), whose charities in this direction are numerous and munificent. Connected with the school are 80 acres of land, which are tilled and kept in order by the older boys. There are as yet no other industries established in the school. Number of scholars 107.

On the 22d instant I rode over the Banning Reservation with Mr. Barker, president of the Banning Land and Water Company, who kindly explained to me the condition of matters as they existed on the reservation, and submitted his plans, with which you are already familiar, for adjusting the difficulties between the Indians, white settlers, the railroad company and his own company, and they seemed to me to be so simple, so practical, with no injustice done or contemplated to any, and where all parties are as well satisfied with its provisions as they can ever hope to be with any, that if they were adopted by the commission, as they must eventually be, the trouble could be settled at once, and the long uncertainty and anxiety on the part of the Indians be permanently brought to a close.

His plan, in brief, secures in a compact body about 3,000 acres of land, 2,500 acres of which are tillable and with water, will prove to be very productive. It also secures to the Indians every drop of water belonging to the reservation, and the supply is ample for all their needs.

I can not close this paper without offering a suggestion that I think will improve the service here, and that is that the offices of physician and school superintendent should be consolidated in one person. Dr. Ferribee is now acting as clerk and physician, but he feels that if a change of this description was made, he could be of greater benefit to the Indians than it is possible for him to be now. Should the change be made the doctor would make his residence at Agua Caliente, where his patients could have the benefit of the healing waters. If I am not mistaken General Morgan made the above suggestion while here last fall.

I had almost forgotten to say that at Protraro is a neat little church in which Rev. Mr. Weinland, a Moravian missionary, preaches every Sunday. Thirty-three of the Banning Indians are communicants and are consistent members, John Morengo, a Mission Indian, is the interpreter.

JOHN CHARLTON,
Board of Indian Commissioners.

Hon. MERRILL E. GATES, *Chairman.*

REPORTS OF RELIGIOUS SOCIETIES.

The expenditures by religious societies during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools), are as follows:

American Missionary Association (Congregational).....	\$32,756
Baptist Home Mission Society.....	12,922
Baptist Mission Society, southern.....	7,426
Bureau of Catholic Missions.....	
Friends, Baltimore, yearly meeting.....	296
French, Orthodox.....	15,600
Mennonite Mission Board.....	13,838
Methodist Episcopal Missionary Society.....	22,805
Methodist Episcopal Missionary Society, south.....	20,569
Moravian Missions.....	16,165
Presbyterian Foreign Mission Board.....	21,135
Presbyterian Home Mission Board.....	126,162
Presbyterian Southern Mission Board.....	11,540
Protestant Episcopal Missionary Society.....	45,179
Unitarian Mission Board.....	12,039
Women's National Indian Association.....	8,772

AMERICAN MISSIONARY ASSOCIATION.

THE INDIANS.

1. *Santee Agency, Nebr.*—This is the most important of our stations. We have here our large normal training school for Indian youth, in connection with which are a printing office, carpenter's shop, shoe shop, blacksmith's shop, and a large farm; also a normal department for the education of native Indian teachers, and a theological department for the education of native missionary workers, and a native church.

2. *Oahe.*—At the Oahe Station, located on the east side of the Missouri River, 15 miles above Pierre, we have an industrial boarding school, a native church, and in connection with these nine native out-stations.

3. *Standing Rock.*—This station is located 60 miles south of Bismarck, on the west bank of the Missouri River, and its out-stations are scattered over the whole of this reservation. There is at this station a hospital with medical missionary and native assistants. This has been found to be a great help in reaching the Indians, as it destroys the influence of the medicine man, who is the great opposer of all progress among the Indians. At first it was viewed by them with suspicion, and none but the Christian Indians patronized it. Later, an old Indian chief allowed a very difficult operation to be performed upon his son at the hospital, and as a result his life was saved. In Dr. Pingree's last report she states that over 100 calls had been made for medicine from the dispensary in the last 3 days.

4. *Fort Berthold.*—This station is situated on the Missouri River, 95 miles northwest of Bismarck. The association has here an industrial boarding school for boys and girls and a church. During the year a new boys' hall has been erected, which has increased the capacity of the school about 20 scholars. There has been a deep religious interest in connection with this mission and several additions to the native church. At one of the young people's prayer meetings 30 young people, speaking four different languages, took part in less than 20 minutes.

5. *Rosebud Station.*—This is the most recent work assumed by the association among the Sioux Indians. It was begun and has since been supported by the children of our Congregational Sunday schools. There are upon the Rosebud Reservation in South Dakota about 7,500 Indians, and the station is located at the Rosebud agency, 30 miles south of Valentine, Nebr. In connection with this mission there are several out-stations, at one of which during the last year a church has been organized.

6. *Skokomish Station.*—Here Rev. Myron Eells has continued his work for another year. Besides the preaching at this station, the care of the Sunday school and prayer meetings and the pastoral work, in which he gets round among his people as often as once in a month, he has also the care of the Indian church among the Clallams near New Dungeness, the brethren of that station in the pastor's absence maintaining stated worship. The benevolent contributions of the Skokomish church of 55 members amount to \$193.15, an average of \$3.60 for each member.

7. *The Ramona School.*—This school, situated at Santa Fé, N. Mex., has been embarrassed somewhat during the year to obtain scholars, but its work has been quite successful.

8. *Alaska Mission.*—This mission, just planted at Point Prince of Wales, Alaska, aims to coöperate with other religious bodies in the evangelization of this distant and rude people. The two missionaries have reached their destination, and find an unexpectedly cordial welcome from the people. The mission house is erected.

Out-Stations.—These out-stations scattered over the great Sioux Reservation in North and South Dakota constitute one of the most interesting and promising features of our work among the Indians. They are located in the Indian villages, and are in charge of native workers who have been educated in our Normal Training School at Santee. The mission building is generally made of logs and has two or three rooms, costing from \$400 to \$500, and becomes a pattern for all the homes around. The missionary spends his mornings in school and Bible work with the children; his afternoons in showing the men how to plant their seeds, make their hay, and take the first steps towards the civilization that is ahead of them. His wife, in the meantime, goes out into the families of the village, giving instruction in household duties. Some of her afternoons are spent in gathering the mothers into the mission house; one day to aid them to make clothes for their children, another day for a mothers' prayer meeting; again it may be to give instruction in the care of infants. Five of these out-stations have been established within the past 2 years by gifts from friends assembled at Mr. Moody's missionary meeting in Northfield, Mass. From these little villages we gather into our boarding, industrial, normal, and theological schools at the central stations, the children of these native homes, from which they return to their villages as teachers, missionaries, farmers, blacksmiths, carpenters, shoemakers; and the girls, thoroughly equipped in the different branches of house and home work.

During the year the missionaries of the association have organized among these Indians three new churches; one at Standing Rock, one on Bad River, and another on White River. One church building has been erected, and one school building.

Never before in the history of the association has there been the progress in its Indian missions that the last year reports, and never before have the opportunities for enlargement and the call for help been as great.

Statistics of Indian work.

Churches	9
Church members	438
Schools	16
Missionaries and teachers	87
Theological students	12
Normal students	12
Grammar grades	17
Intermediate grades	92
Primary	394
Total pupils	527
Sunday school scholars	640

BAPTIST HOME MISSION SOCIETY.

THE INDIANS.

Among the Indians in the Indian Territory there have been seventeen missionaries, seven white and ten Indian. Rev. A. J. Essex was appointed, in December, general missionary to the Cherokees, though for sometime at first to devote principal attention to our interests at Tahlequah, where the church had suffered for lack of pastoral care. His labors here have been successful.

Rev. W. F. Re Qua has been itinerant among the "blanket" Indians west of the five civilized nations. Many have heard him with interest.

The Territorial convention embraces the Baptist churches of all the tribes or nations and continues the support of a missionary to the uncivilized Indians. The time has come for a general missionary to take the oversight of the entire Indian work in the Territory. Double the amount now expended should be put into missionary work there.

At Pyramid Lake Reservation, Nev., more attention than heretofore has been given to religious work among the Indians. Rev. L. M. Protzman, being strongly drawn to devote his whole time to the Indians, has accepted an appointment by the Government as teacher of the school at Pyramid Lake.

No one has yet been found for the Round Valley Reservation in California.

The Indian can no longer live by hunting. Closer and closer the surroundings of our civilization press in upon him. He has reached the transition stage from savagery to civilization. Radical and rapid changes may be expected in the next decade. We must be alert to seize new opportunities and make the most of new conditions. The American Indian must soon become an American citizen. While natural forces are conspiring to this result, spiritual forces with greater activity should at the same time work for his redemption and adoption into the higher citizenship of the kingdom of God.

INDIAN SCHOOLS.

First in chronological order and first in rank is Indian University near Muscogee, Indian Territory. It reports an enrollment of 122 from various nations and tribes. Excellent religious interest has prevailed, resulting in several conversions. There are 10 students for the ministry.

Atoka Academy, at Atoka, rejoices in a new building and enlargement of the old building at an expense of about \$2,600, the most of which was given for this purpose, residents at Atoka contributing \$1,000. Additional ground has also been acquired.

The Seminole Academy, at Sa-sak-wa, is prosperous, the year being the best thus far in its history.

Cherokee Academy, at Tahlequah, was suspended until midwinter, when our missionary, Rev. A. J. Essex, reopened it soon after his arrival on the field. It has been conducted without expense to the society. It is a question whether it should be maintained unless it can be made a boarding school in which students may be continuously under the influence of a Christian home.

Through the efforts of Rev. W. F. Re Qua, itinerant among the "blanket" Indians, several teachers have been secured for day schools in various tribes. Some have gone to the work at their own charge; others have been supported by special contributions which have not passed through the society's treasury.

The pupils in the three schools first named number 334. Several are studying for the ministry.

Impending changes in the condition of things in Indian Territory emphasize the importance of these schools to prepare the Indian for the coming responsibilities and duties of American citizenship, as well as for that higher and more intelligent service that will be required of him in and through the Christian church.

THE CRISIS IN INDIAN EDUCATION.

Under an arrangement that had existed for many years, the Commissioner of Indian Affairs was permitted to contract with religious societies for the education and support of Indian children, in boarding schools, at a certain rate per capita. Expenditures for this purpose were approximating a half million dollars annually, of which about three-fourths was secured by the Roman Catholics, who even clamored for more. When the newly appointed Commissioner, Gen. T. J. Morgan, outlined his plan of general and compulsory education of the Indians by the Government itself, and declined to extend the system of contract schools, dignitaries of the Roman Catholic Church put forth most desperate efforts to defeat his confirmation. The secret, of course, was hatred of the public school system and loss of Government funds to aid them in their proselyting work among the Indians. The audacious demands of Rome in national matters had never reached such a height in our history as in this case.

The questions and interests involved led your board and the corresponding secretary of the society, by the adoption of appropriate resolutions and by active and extensive correspondence, to make known to Senators and others in authority the feeling and views of American Baptists on this subject. Representatives of some other denominations participated in the struggle. The result, as all know, was a decisive defeat of the Roman Catholic forces by the confirmation of the Commissioner.

If, now, the plan proposed by the Commissioner is adopted, education of Indian youth will go forward more rapidly, at least on the reservations, and so there will be the greater need for missionary activity on behalf of the more intelligent rising generation of Indians.

BAPTIST HOME MISSION BOARD (SOUTH).

The time has come for better organization and more vigorous efforts in the Indian Territory, both among the red men and the whites, who form so large a part of its inhabitants. The board hopes at an early day to effect such arrangements as may give new life to our missions there.

The Leavering school is financially in better condition than for years. The management of Brother J. O. Wright, superintendent, has, in this respect, been worthy of all praise. Complaints have been made that the religious feature of the school has not been made as prominent as is desirable. The board has given attention to this subject and will use all proper endeavors to remedy any defect in this respect. The usefulness of this institution in lifting those who attend it to a higher plane of Christian civilization can not be overestimated. Brother Wright is in hearty sympathy with this purpose, and is exerting himself to accomplish all that lies in his power in this direction.

Missionaries in Indian Territory, fifteen.

FRIENDS; BALTIMORE YEARLY MEETING.

The standing committee on Indian affairs makes the following report for the past year:

Our work and interest have, as for the past 5 or 6 years, been centered at the Santee Agency in Nebraska, where until quite recently a member of our society has been in charge as agent. Now, however, this tie has been severed. Our friend Charles Hill was suddenly displaced early in the present year, through political influence, without consulting us, and a man appointed of whom we had no previous knowledge, and with whom we have since had no correspondence.

This fact has tended to interrupt the direct intercourse with the agency that for many years past we have so fully enjoyed. Whether or not this can be resumed de-

pend on the character and disposition of the new agent, and his ability to understand and appreciate our method of working.

We have continued our efforts to secure the appointment of field matrons to go amongst the Indian women at their homes and give them practical instruction in house-keeping and home making, feeling that in the present aspect of the question it was the most important work we could engage in.

The present Commissioner of Indian Affairs has heartily approved of this movement, and we quote here his letter to the Secretary of the Interior recommending the measure. We regard this letter as a clear and forcible statement of the case:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, April 19, 1890.

SIR: For 2 years past my predecessors in office have asked that special provision be made for the training of Indian women in civilized customs and pursuits in their homes.

The attention of the office is again called to the matter by the Society of Friends who have long been interested in the subject, and, for a tribe in which they are specially interested, have employed an "agency matron" at their own expense.

In my opinion the importance of this subject can hardly be overrated. The Government sends our farmers, blacksmiths, carpenters, etc., to teach the Indians house building, farming, milling, and other civilized pursuits, but gives them no instruction or help in making homes. The Indian bringing into his new house the habits and customs of the tepee makes of it a more uninviting and unhealthy place of abode than was the abandoned lodge.

In Indian boarding schools, training in domestic industries is of course given, but the pupils return from the schools to homes and influences which almost hopelessly discourage any effort to continue the usages and customs acquired at school.

If intelligent, earnest, practical women could be sent among the Indians to instruct the women in housekeeping and home making, to teach them cooking, sewing, dairy and laundry work, neatness, thrift, and simple sanitary rules, substantial progress in Indian civilization would thus be effected.

As allotment work progresses and tribal life disappears and individual holdings and homes increase in numbers and white neighbors settle among the Indians, the need that the Indians should know how to make homes for themselves becomes more apparent and urgent.

The expenditure for this purpose need not be large, as properly qualified women can doubtless be found who will serve as "agency matrons" for a salary of \$720 per annum.

I therefore respectfully recommend that Congress be asked to appropriate \$7,200 for the pay of ten "agency matrons" at \$720 each per annum, and for that purpose inclose copy of an item of appropriation to be inserted in the Indian appropriation bill.

Respectfully,

T. J. MORGAN,
Commissioner.

The SECRETARY OF THE INTERIOR.

In order to demonstrate to the Committees on Indian Affairs of Congress, by actual experiment, the great value and at the same time the practicability of the work of field matron, we decided in fourth month last to invite five of the other yearly meetings to join us in the appointment, equipment, and maintenance of a matron for a period of six months with the view of a continuance of the work thereafter, either by the Government or by ourselves, if found practicable.

The response from New York, Indiana, Ohio, and Illinois was favorable to the enterprise. Genesee yearly meeting declined to join in the work unless all the yearly meetings participated. We concluded to proceed even in the face of this discouraging outlook, and accordingly appointed Marie L. H. Steer as field matron at Santee Agency for the six months ending tenth month, 1st, 1890, at a salary of \$75 per month, also furnishing her with an equipment consisting of a horse and carriage and whatever materials and supplies she might need in the prosecution of her work. We were most fortunate in our selection, for our matron has proven to be an earnest, painstaking and conscientious worker. She has brought an intelligence and an ability to the discharge of the duties of the position that more than answers our expectations. She has prepared a narrative of her "experience, views, needs, and results" which is a valuable paper on the subject. It has been forwarded to the Commissioner of Indian Affairs at Washington, who promises to include the substance of it in his annual report to the Secretary of the Interior, and we also submit the paper as a part of our report.

At the session just closed, Congress, after constant solicitation on our part, finally

appropriated \$720 for the salary of our field matron. This is regarded as an experiment, and may be followed by larger appropriations if it is deemed successful.

On tenth month, 1st, our matron was appointed by the Commissioner as field matron at a salary of \$55 per month, thus withholding a portion of the appropriation. We are now by this action of the Department relieved of a large part of the expense, as we have merely to supplement the salary of the matron sufficiently to give her fair compensation for her services.

In the expense of carrying on this work we have had the assistance of New York, Illinois, Ohio, and Indiana, they having paid their full quota.

We are glad to be able to state now that quite recently we have received from Samuel B. Haines, clerk of the committee on Indian affairs of New York yearly meeting, information that they have set apart the sum of \$500 to be used to defray expenses connected with the maintenance of our matron at Santee Agency. This generous action enables us to properly support our matron not only by adding to the Government's allowance for her salary, but by forwarding such supplies as she may need and which will enable her to greatly increase her usefulness.

We continue to send Scattered Seeds, Youth's Companion, and an agricultural paper for circulation amongst the Indians, and are informed that they are read and appreciated.

We are watchful of the tendency of legislation by Congress as affecting the Indians, and are ready at all times to use our influence in what we believe to be the right direction.

We attended the last annual meeting of the Board of Indian Commissioners, by invitation of its secretary, and made a verbal statement of our continued interest in the work, but owing to the uncertainty of our action at that time we were unable to present an extended written report.

If Congress at the coming session will make the expected appropriation we shall feel that a great stride is being made towards the uplifting of this people. And we feel willing to ask that all Friends who have an interest in this subject and who desire to assist in the accomplishment of the reform for which we are striving will make use of whatever influence they possess with members of Congress to induce them to favor the measure by their voices and their votes.

The report of the treasurer of the yearly meeting shows that the income from our fund during the past year has been \$237.95, that we have expended \$296.84, and that there is a balance of unexpended income on hand of \$343.03.

We have lost by death one who has been a faithful worker in this field of labor, Richard T. Bentley, of Sandy Spring. Until prevented by sickness he was always ready to assist in any enterprise the committee was engaged in, and his deeply sympathetic nature was often aroused because of the wrongs the Indian has suffered. To fill this vacancy in the committee we suggest that Benjamin H. Miller, of Sandy Spring, be appointed.

On behalf of the committee.

JOSEPH J. JANNEY, *Clerk.*

SOCIETY OF FRIENDS (ORTHODOX).

The work of the society in behalf of the Indians has gained in interest and significance during the year just closed.

MEETINGS.

There are now 15 organized congregations in the Indian Territory, and besides these 9 stations where meetings are held more or less regularly, including those at Tunocassa, New York, and Douglas Island, Alaska.

The membership of these meetings is 545, a gain of 79 members during the year. Of the whole number 375 are Indians, but it is the definite policy of the society to labor for the spiritual welfare of both races, living as they do side by side in many places and affecting each other's welfare profoundly.

The appeals to the mission workers to hold meetings in yet other neighborhoods continue to be urgent, showing a desire on the part of Indians and whites to have religious instruction.

There have been 8 men and the wives of 6 of them engaged in religious service in these meetings, and they have been assisted by two native helpers.

The Modoc meeting is attended by nearly all the members of the tribe residing in the Territory, and they are joined by some Shawnees and members of white families living as renters among the Indians.

A lot of 6 acres has been set apart for the use of the Modoc meeting by the Government, and it is expected to move the Mission Home to it at an early day.

The meeting at Wyandotta, Long's, Sycamore, Ottawa, and Seneca, have not only been sustained, but have gained slowly in numbers and character. The land on which the Wyandott mission home stands has been bought; land has been allotted for church uses at Ottawa, and a meetinghouse has been erected there. At Seneca also land has been allotted for church uses and a mission home has been put up. At Skiatook the buildings have been enlarged and the accommodations for boarding pupils at the school increased.

At Shawneetown the people have been agitated by the allotting of lands, but the church has been sustained, and preparations made to extend the work so soon as a calm shall come. Meetings are already held occasionally at two out stations in that region.

At Iowa station 25 members have been received within the year, and the prospect for a positive improvement in the moral and industrial condition of the people seems bright.

EDUCATION.

Five day schools in the Indian Territory have been partly or wholly supported by the society. These are the Modoc school, where the teacher's salary is supplemented so as to retain a capable teacher; the Seneca school; the Blue Jacket school; the Iowa day school, the school for the Mexican Kickapoos, and the Skiatook school. At the latter 17 pupils were boarded during the last scholastic year, and this year a large number, including several orphans, are supported by the friends of the society. White's Institute stands on a farm of 760 acres near Wabash, Ind. Its buildings are very good. The Boys' Home has been enlarged, and the schoolhouse is nearly rebuilt on a much better scale. The whole work of this school in training Indian boys and girls, of whom about 110 are enrolled annually, is excellent. The number is not so great as to prevent the influences of a family life pervading the whole atmosphere of the school. The boys are taught all the processes of a large stock and grain farm; they are stimulated by a system of payments for their labor, and are drilled in using their money to the best advantage. Some of the boys, as they become old enough for it, are taught to work at carpentering, painting, broom-making, blacksmithing and the mending of shoes and harness. The girls are employed by turns in all kinds of housework, including dairy work; they also learn to cut and make garments. The school is taught by experienced teachers with solid results. The moral and religious education of the pupils is conducted with much care, and an endeavor is made to fit them to stand alone in after life, as upright, industrious men and women. Friends of Western Yearly Meeting, Indiana, continue their care of the eastern Cherokee schools in western North Carolina. These schools have had a prosperous year. The day schools, four in number, were open seven months in 18-9-90, and had an enrollment of 179. The training school is supported by the Government, Friends supplying buildings and some appliances. The training school has 82 pupils. The boys are taught farm and garden work, and some are trained in the use of carpenter's tools, as well as in blacksmithing and shoemaking. The moral and religious influences of the schools are positive and good.

Friends of Kansas have a mission school on Douglas Island, Alaska. Two buildings are occupied, a mission home, in which pupils board, and a good house for school and meeting purposes. The home accommodates 15 boarding pupils, and the school has 50 pupils, of whom some come from the Indian camps. The boys cut wood, cure fish, and engage in other out-door employments. The girls do the housework, and also mend and wash clothes for the miners, for which services they receive good pay. Meetings are held for the Indian and the white miners.

The expenditures last year were \$2,930, of which \$700 was given by the Government for salaries of teachers.

The boarding-school, conducted by Friends of Philadelphia, at Tunesassa, N. Y., was never as efficient in the past as it is now. It has new buildings, a good farm, 40 pupils, 2 efficient teachers, and all necessary appliances. In all, nearly 600 Indian pupils have been taught in the schools under care of Friends. The society appears to have expended not less than \$15,600 during the year upon measures to benefit the Indians, of which about \$5,300 was for direct missionary efforts, the remainder for Indian education.

The entire experience of the Society of Friends in work for the Indians, extending, as it does, over a century and a decade, emphasizes the importance of removing the administration of the Indian service from the baleful influences of partisan politics, the appointment of officers of integrity and ability, their retention in office after they have gained experience, and the continual defense of the Indians against the cupid-ity and race prejudices of white citizens.

JAMES E. RHODES.

MENNONITE MISSION BOARD.

The work of our board has been conducted during the past year on the same plan as before, and with some encouraging results. At Darlington, Ind. T., our oldest mission station, we have never found any trouble in obtaining a sufficient number of pupils to fill our school. As before, the school has been well filled the year round. One point of discouragement, however, is that several of those whose children had been at school for some time, and who had made commendable progress in learning, took them away from our school, sending them to other schools or allowing them to remain in camp without attending any school. And, although we succeeded in having their places filled by others, the consequence is that some of those upon whom we had spent a great deal of labor, and upon whom we looked with promising hopes for the future, are taken away from us, and that a great part of our pupils are young children requiring a great amount of patient labor in getting them started in learning. Mr. J. H. Schmidt, the teacher at Darlington, has been there now for a number of years, and under his patient and untiring instruction the young Indians are making encouraging progress. There have been from 40 to 50 pupils in attendance at this school throughout the year.

At Cantonment a new mission house was completed during the past year. The new building, in connection with the necessary stables, wash and bake house, cisterns, etc., cost our mission about \$8,000. The mission house is a substantial brick building, three stories high, affording room for about 75 boarding pupils. Our school and mission has been removed to the new house during the past summer. Soon after the removal to the new building our work at Cantonment suffered a severe shock and a great loss by the death of our superintendent, Rev. D. B. Hirschler, which occurred, after a brief illness, with typhoid fever. Mr. Hirschler having been a practical physician, he was able to render medical aid to the Indians at Cantonment. For this reason his death is a double loss to our work and the poor Indians. After the death of Rev. Hirschler, Mr. A. S. Voth, for a number of years the efficient teacher at Cantonment, took temporary charge of the work there; and as our board has not yet been able to find a suitable person who was willing to take charge as superintendent, Mr. Voth is still in charge and carries on the work very satisfactorily, although the amount of labor resting upon him is entirely too much for one person. We had hoped that after the removal to the new building there would be but little trouble in filling our school here with the desired number of pupils. This one expectation has not as yet been fully realized. The Cheyennes, who had always been more unfriendly towards our work than the Arapahoes, gave as a reason for not sending their children the poor condition of the buildings in which our work was carried on, intimating that if we had a new building they, too, would send their children to school. But now, since we have the new building, they are seeking for other pretexts why they do not send them. Of late, however, some of them have commenced to send their children, not so much on account of their having become more friendly, but because the agent threatened to withhold rations from such as would not send their children to school. The consequence is that our school at Cantonment is better filled with pupils.

Our new station at the Washita River is yet in its infancy. The work here has also been much retarded by the frequent going away of the Indians to other places. Here, as elsewhere, the "Messiah craze" has taken a hold of the poor Indians, and both the Cheyennes and Arapahoes are spending much of their time away from their homes in "ghost dances," councils, etc., thereby losing all interest for something better. Their farms are neglected, and for education and religion, apart from their own fanatic expectations centered upon their reputed Messiah, they have but very little desire. May we hope that this their deluded faith in a false Messiah may be a means to bring them to a faith in the true Messiah? Surely the Indian is seeking for something better than what he has. May their eyes be opened to see that that after which they seek is found in the religion of Jesus Christ, the basis of all true civilization.

Rev. J. J. Klinner, our missionary at the Washita station, has lately started a day school. The project is too new to judge of its results. Until now only a few could be prevailed upon to send their children. A friendly Arapahoe, however, has kindly volunteered to aid in procuring pupils for this school, he himself making the start by sending his own son. He also offered to board a limited number of pupils, providing the Government allows him the necessary amount of rations.

Our Government contract school at Halstead, Kans., has been better filled with pupils than during former years. The number of pupils allowed us, as per contract, is 35. The average attendance during the year has been but little below that number. One young Indian and an Indian girl are attending the seminary at Halstead, with the view of preparing themselves as teachers for their people.

About a dozen young Indians have been baptized and admitted as church-members during the past year. In the whole, the results of our labors have been encouraging,

although there are also some discouraging features connected with it. One of the latter is the exceedingly sickly condition of many of these Indians. Many of the most promising Indian youths have been called away by death. Many more are afflicted by that dreaded and sure disease—consumption. And no doubt some of those who at present give promise for the future will ere long be called to follow those gone on before.

The total expenses of our work during the past year, exclusive of what was expended on the new buildings, amounted to \$9,502.12. Of this sum the Government contributed \$3,664.08 toward the support of the contract school at Halstead. The remainder was contributed by the churches at home.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

AMERICAN INDIANS.—COMMENCED IN 1814.

CENTRAL NEW YORK CONFERENCE.

Rev. W. H. Annable, presiding elder of the Syracuse district, reports as follows:

The Onondaga Indian Mission remains much as it has been for years. It is doing good in conserving a better state of morals among the Indians and in saving some, but there is nothing to awaken great enthusiasm. Some of the leaders among them are ambitious to be independent of white people so far as the management of the church is concerned, but still want the money from the missionary society. This notion has caused a good deal of embarrassment to the missionary, and has required some positive measures to repress it. The idea is entirely impracticable, and would soon bring destruction to the mission and waste the results of many years of labor.

The action of the missionary committee in cutting down the appropriation to this conference will make it impossible for the missionary to obtain a comfortable support unless this body (the conference) shall take some action to supplement the amount of money given by the Board of Missions. Brother Abram Fancher, the missionary, is a wise and faithful man, and is doing excellent service among the Indians. A hail-storm during the summer damaged the church property to the amount of \$100 in breakage of the stained-glass windows, which loss the missionary has helped to meet out of his own support.

COLUMBIA RIVER CONFERENCE.

Rev. G. M. Booth, presiding elder of The Dalles district, reports as follows upon the Simcoe Indian Mission:

This work is a problem I can not solve satisfactorily. This work has been long under the supervision of our church. During this time many have been converted and taken home to heaven. But the present and future is the question with which we have to deal.

We have three church buildings and a parsonage without deed. This matter I brought before our last conference and urged that something be done to secure deeds to this property. The churches need repairing and repainting.

I corresponded with our men in the East, also with our Representatives, both of Washington Territory and Oregon, but as yet have accomplished little, if anything.

Our needs: First, a school, with our own buildings and teachers. The Government is doing a work along this line, but it can not do our work. The hope of the Indian is the conversion and education of the children. Twenty of the brightest and best of these children were taken out of the Government school by the Catholics and placed in a school of their own. We may work on year after year only to see them taken from us. Rev. S. Gascoigne has been in charge of this mission for 2 years, preaching and visiting among them. In company with him I have visited many homes, talked and prayed with them, trying to lead them to the cross.

Many that once made a profession of religion have gone back to their old mode of life.

The conference committee on Indian affairs reported as follows:

From such information as we have been able to obtain we are satisfied that a portion of the membership of our church on Yakima Reservation continues steadfast and loyal to the cause and church, and that during the past year the missionary in charge has labored faithfully in the interest of the work. It has not been practicable to establish schools in accordance with the advice of the conference at its last session; still your committee believe that a denominational school should be established as early as possible, and that until such school is in operation little more than is now being done can be accomplished for the salvation of that people. We are

glad to be reassured of the friendly relations of the administration toward our work, yet it is the judgment of your committee that to establish a school for the formation of our work more could be done if it should be located at North Yakima than within the bounds of the reservation, provided we can not secure a title to lands on the reservation.

We find our missionary, S. Gascoigne, reports a slight increase in the membership; that the congregations that wait on his ministry and prayer meetings are well attended, and family prayer is had in the homes of nearly all our members. In view of these facts and conditions we offer for your adoption the following resolutions:

Resolved, That the conference respectfully request the general missionary committee to continue the same appropriation to the Indian work on the Yakima Reservation that was made last year.

Resolved, That a committee of four be appointed, consisting of G. M. Booth, W. G. Simpson, S. Gascoigne, and Thomas Pearne, to take such measures as may be necessary to procure a title to sufficient land in connection with our churches and parsonages to accommodate our work and secure it against future loss.

Resolved, That our Indian brothers and sisters have the earnest sympathy and prayers of this conference, and we assure them that we will do all we can to help them and their people in all good ways, and we do earnestly hope that they will heartily coöperate with those who are sent to labor with them from this conference.

GENESEE CONFERENCE.

Rev. L. A. Stevens, presiding elder of Genesee district, reports:

The church on the Indian reservation and connected with the Alabama charge has been completed and dedicated. Much credit is due to the pastor, S. S. Ballou, for his untiring energy and wisdom in the management of this enterprise. The timely gift of \$300 by Brother M. P. Andrews, and the contribution in smaller sums by many others of nearly \$150 more, provided for the cost.

PUGET SOUND CONFERENCE.

The committee on the Nooksack Indian Mission reported as follows:

This mission, situated in Whatcom County, near the British line, is the only mission at present under the care of the Methodist Episcopal Church in the Puget Sound Conference. During the past year this mission has been under the watchful care of Rev. John Flinn, while Mrs. Flinn has had charge of the day and Sunday school.

There are about one hundred and thirty of these people in church fellowship. They have had regular Sunday services at three different points during the past year. Their principal place of meeting is at Nooksack Crossing; here is a meeting house, schoolhouse, and a parsonage for the missionary.

Many of these Indians are converted and enjoy the power of religion in their hearts and lives. The school, during the past year, has been faithfully taught for 6 months by Sister Flinn, scholars numbering from 15 to 30 children, while the children and the people have been instructed in various other ways by the teacher. The Sabbath school, numbering from 40 to 50, has been successfully taught, so that an outline of Bible history, both from the Old and New Testaments, has been implanted in the minds of the people. We would here remark that the great difficulty at present, as regards the day school, is the want of a boarding house; they are scattered for 20 miles along the river, and a number of them can not attend by reason of the distance.

We believe that this people are and have been wonderfully blest by the preaching of the Gospel. They are rising financially, intellectually, and morally. They have put away almost all of their old customs, and are preparing to become good and useful citizens. And we further say that the Woman's Home Missionary Society has sent to the mission during the past year Mrs. Dr. Moorehouse, who has faithfully cared for their health.

We are glad to report that the Woman's Home Missionary Society offers to donate \$1,000 to build a suitable house on condition that we give them 40 acres of land, and that by the liberality of one of our laymen the land is ready to hand.

And we would further report that arrangements have been made with the General Government by which we can receive pay for the board and tuition of 30 scholars. It is the judgment of your committee that it is better that the building be at a distance from the homes of the children, and that the land offered to us is located on Oreas Island, in a beautiful and convenient spot; and further, that in our judgment it is better the Woman's Home Missionary Society have complete control of the school, that there be no conflict of authority: Therefore,

Resolved, 1. That we will not ask any further appropriation from the parent missionary societies.

2. That we hereby request the Woman's Home Missionary Society to take entire control of the school after this conference year.

WISCONSIN CONFERENCE.

The following is the report of the committee on the Oneida Mission :

Whereas the place of public worship long used by the mission is in a dilapidated condition, and must be soon abandoned ; and

Whereas the membership of our church in this field numbers nearly 300, with a total Indian population to be accommodated of about 900 ; and

Whereas the Indian Christians and their friends in the mission have pledged to raise the sum of \$2,000, a part of which is already in hand ; but the sum needed to build an edifice adequate to the needs of the work is at least \$5,000 : Therefore,

Resolved, 1. That the Wisconsin conference earnestly request the general missionary committee to appropriate to the above object and for the purpose named the sum of \$3,000.

2. That the presiding bishop is hereby respectfully requested to urge this matter upon the attention of the proper authorities.

REPORT ON INDIAN MISSIONS IN THE STATES OF NEW YORK, MICHIGAN, AND WISCONSIN. BY CORRESPONDING SECRETARY A. B. LEONARD.

ONONDAGAS.

My first visit was to the Onondagas, whose reservation lies a short distance south of the city of Syracuse, N. Y., and is within the bounds of the Central New York Conference. The tribal relation, which is a fatal barrier to even a fair civilization, is here maintained. The land is held in common, and its occupancy by a member of the tribe is subject to the decision of a council constituted of chiefs. This greatly obstructs any important improvements in the line of agriculture or buildings, such as dwelling houses, barns, etc. No one knows how long he will be allowed to occupy the land he may improve or live in the house he may erect. This reservation system promotes idleness and roaming from one part of the reservation to another.

Then there is uncertainty in the minds of the Indians as to what policy the State will pursue concerning these reservations. Reports are circulated among the tribe of a contemplated allotment of lands by the State. The man who improves a farm may find when allotment comes that in part or in whole his improvements become the property of another. There is, therefore, nothing to stimulate the Indian to industry and to a bettering of his temporal condition. He does not have the motive to labor which ordinarily inspires the white man, namely, that he will certainly reap the results of his industry. The tribal relation, moreover, promotes domestic and social immorality. Not being citizens, the Indians are not subject to State law except in flagrantly criminal matters. For theft or murder they are tried and punished by the State, but of their social and domestic relations the State takes no notice. The marriage relation is almost utterly disregarded among the pagan Indians, who constitute fully three-fourths of the tribe. Indian marriages consist of simply living together as husband and wife, and such relations continue only while both parties are satisfied. Separations are numerous and often cause neighborhood disturbances and crimes. Family ties are very weak and uncertain. Lewdness and intemperance abound. The social and domestic relations and moral condition of these Indians do not admit of description.

What is true of the Onondagas is true also of the other tribes within the State of New York. The Indian reservations of New York are like ulcers upon a fair and beautiful face. The very first step toward the elevation of these Indian tribes is the destruction of the tribal relation through allotment of their lands. It is said that there are serious difficulties in the way of such allotment, but the State of New York should find some way to solve those difficulties and rid the State of a condition of things that is simply a disgrace to the civilization of the age. The Onondagas number about 400. The State supports a school for their benefit, but as there is no law to compel attendance, and the parents either oppose or take little interest in educational matters, the attendance is small and irregular. We have here a comfortable, neatly-kept house of worship and a modest little parsonage, which is as bright and sweet as a Christian home can be ; made so by the excellent wife of the missionary, Rev. Abraham Fancher, who gives all of his time to this work. The membership of the church is about 60.

SENECAS.

The Tonawanda Reservation, in the bounds of the Genesee Conference, is occupied by the Senecas. The tribe numbers between 600 and 700 persons, and their moral condition is the same as that of the Onondagas. The mission is served, so far as it is served at all, by the Rev. T. C. Bell, pastor of Alabama charge, which is contiguous to the reservation. We have here a small chapel, built about two years ago. The

membership is small, consisting of 14 full members and 4 probationers. Brother Bell preaches to these people every Friday evening, and this is the only attention they receive. The attendance upon religious services is small, never reaching more than 40, and frequently a much smaller number. There is no Sunday school. The missionary sometimes holds class meeting in connection with his Friday evening service.

The leading chief of the tribe, a member of the Baptist Church, with whom I conversed at length, says that fully one-fourth of his people are pagans. They sacrifice the white dog annually and keep up their pagan customs, while far the greatest number profess no religion at all. Our work should be better served at this point or entirely discontinued.

The Cattaraugus Reservation is also in the Genesee Conference, and is occupied by the Seneca Indians. The tribal relation and the social and moral conditions inseparably connected with that relation are found here as in the other cases. There are about 1,500 Indians on this reservation. We have a membership of 30, with 20 probationers. They are served in connection with Gowanda Station by the Rev. J. W. Wright, who preaches to them every Sabbath afternoon, for which service he receives \$266.67 missionary money. There is no Sunday school, but prayer and class meetings are sustained somewhat irregularly.

MICHIGAN.

In Michigan the condition of the Indians is somewhat better than in the State of New York. Here the reservation, as such, has been abolished. The Indians, so far as they have lands at all, hold them in severalty. A great mistake was made by the Government, when the allotment was made, in giving to the Indians titles for their lands without any restriction as to their right to sell. As soon as the allotments were made, land sharks went among the Indians and bought their lands for trivial sums, or loaned them small sums of money at high rates of interest secured by mortgage on short time, and then foreclosed as soon as the law would permit them to do so. If the lands had been simply patented to them for a term of 25 or 30 years, during which time they should have had neither power to give away, sell, or mortgage, they would have been protected against the "sharks" that have already largely robbed them. The tribal relation does not here exist. They are citizens and subject to the laws of the State. Their domestic and social relations, though shockingly bad sometimes, are better than in the State of New York. They are more industrious and enterprising, and, upon the whole, upon a higher plane of morality and civilization.

The Isabella Mission is in Isabella County, in the Michigan Conference. The Indian population numbers about 600. We have about 200 church members, including probationers. There are four congregations. Three of the houses of worship are made of logs, while the fourth is a frame structure. There are no Sunday schools, and the work as a whole is very feebly sustained.

In Mason and Oceana Counties there is an Indian population of 1,400. We have one congregation in Mason County attached to Scottville charge. There being no church building the services are held in a schoolhouse. In Oceana County we have no work, and the Indians have no attention except from the Roman Catholics.

Petoskey Mission, bordering upon Lake Michigan on the west, is an important work. The Indians are a mixture of Chippewas and Ottawas. They are the best dressed and most civilized of any Indians I had the opportunity of seeing in the State of Michigan. There are three congregations, Petoskey, Horton's Bay, and Susan Lake. The aggregate membership is about 90.

A young Indian, fairly well educated, a local preacher, was serving the mission, and receiving as compensation what the Indians could give.

The Kewawenon Mission is located on the east side of Kewena Bay, which extends southward from Lake Superior. The mission property contains 30 acres of land, about 15 acres of which is cultivated by the missionaries. The Indian population is about 200. Our church membership is 85. A Sunday-school and prayer and class meetings are fairly sustained. The social and domestic relations of these Indians are not what could be desired, but there is gradual improvement in these regards.

WISCONSIN.

The Oneida Indian Mission in Wisconsin is located 12 miles northeast of Appleton. The reservation is 12 by 10 miles, and the Indian population is 1,775. These Indians are said to be increasing in numbers. Their lands have been recently allotted. They can not sell, mortgage, or give away their lands for 25 years. Here we have a valuable mission property of 77 acres, 30 acres of which are under cultivation, and 47 are covered with a good growth of timber. Of the 30 acres improved, 18 acres are planted, and 12 acres used for pasture land. The land, including the improvements, is worth at this time not less than \$40 per acre. We have a good comfortable par-

sonage and a very poor house of worship, which was erected 50 years ago by the Missionary Society. Our church has a membership of 265 with 55 probationers. A Sunday-school and prayer and class meetings are well sustained. The domestic and social relations of these Indians compare favorably with their white neighbors. They are altogether superior in every way to any of the tribes I have been permitted to visit.

NEW MEXICO.

The Navajo Indians occupy a reservation in northeastern Arizona and northwestern New Mexico, 90 miles long and 60 miles wide. They number 20,000; are wholly pagan, and without Christian missionaries. They are represented as peaceful, somewhat intelligent, and disposed to be industrious. They have herds of horses and cattle, and flocks of sheep and goats. Their wool-clip a year ago was over 1,000,000 pounds.

Their women manufacture excellent blankets and the men are skillful in the manufacture of trinkets for ornamental purposes.

The Department of the Interior offers us every facility for missionary work among these Indians. A house belonging to the Government can be occupied temporarily, and the Government school building can be used on the Sabbath for Sunday school and preaching services. The general committee, at its session last autumn, authorized a mission to these Indians and made an appropriation of \$5,000, contingent upon its being contributed for that purpose. About \$3,000 has been pledged and contributed, and the mission will be opened at an early day.

METHODIST EPISCOPAL BOARD OF MISSIONS, SOUTH.

INDIAN MISSION CONFERENCE.

The Indian Mission conference, including the presiding elders, reports 101 appointments. Of these 40 are left to be supplied. No conference in our connection stands in greater need of men, and the right men, than the mission conference among the Indians. Forty men are needed to fill appointments already open. As many more to occupy the new missions among the full bloods, could be employed if the right men could be found. There is a call for prayer for laborers among the full bloods and wild tribes.

The statistics of the conference give 3,909 Indians and 4,173 white members.

The following, from the report of the committee on education, will exhibit the operations of the board in this department of its work among the Indians:

Galloway College.—In May, 1888, the board at Nashville appropriated \$5,000 for the school at Vinita. The same has been expended in purchasing 300,000 brick, in paying for the improvements on the 160 acres of land, and in building the foundation. About \$2,000 has been collected in this field and expended on the building. More has been subscribed, but the money is coming in slowly. This is a church institution, and this conference is bound to foster and support this important enterprise.

Collins Institute.—This is a manual labor school, and is the property of the Chickasaw Nation, but is under the supervision of the Methodist Episcopal Church, South. It has a capacity of 30 Chickasaw children and 10 non-citizens. The location is both beautiful and healthful, with 100 acres of fine land in a good state of cultivation. We would recommend the continuance of Rev. C. M. Coppedge as superintendent. There is a prospect of doubling the capacity of the school.

Cherokee Orphan Asylum.—This institution is the property of the Cherokee Nation, and is still under the efficient superintendency of Rev. J. F. Thompson. There is an average of about 150 children fed, clothed, and educated at this institution. It is very gratifying to us to be able to report that this asylum is dominated by wholesome religious influences. More than 100 of the inmates of the institution are members of the church, and organized into a flourishing Sunday school and weekly prayer meeting. We take pleasure in recommending the return of Brother Thompson as superintendent of the institution.

Pierce Institute.—This school is wholly the property of our church, and is situated at White Bead Hill, Chickasaw Nation. There have been improvements made during the past year in the way of dormitories, at a cost of \$381.85. The remaining debt on the institution is now something over \$800. We would recommend that this debt be liquidated, as rapidly as possible, from the domestic mission fund. We would also have it distinctly understood that the children of our preachers, and young men preparing for the ministry, may be educated at this institution free of cost, so far as tuition is concerned.

THE WILD TRIBES.

Rev. J. J. Methvin sends the following relative to our mission among the wild tribes:

DEAR DR. JOHN: You ask for a succinct report of the work in this field.

(1) Facts exhibiting the condition and need of the work.

Nine tribes (Comanche, Kiowa, Apache, Wichita, Caddo, Tehuacana, Kechi, Delaware, and Waco), numbering 4,300, are represented at this agency and two tribes (Cheyenne and Arapahoe) numbering 3,600 are represented at the agency 40 miles above here near Fort Reno, thus making an Indian population of near 8,000. Thus, with the white population, consisting of soldiers, cowboys, post and Indian traders, Government employes, renters, etc., will swell the population up to at least 10,000. These are scattered over a territory extending from Texas on the south to the Cherokee Strip on the north. The only help I have is Mrs. Avant. You see very readily how much we need more laborers for this field.

The Comanches, numbering 1,600, are located principally west of Fort Sill, 40 or 50 miles southwest of Anadarko. On account of the increase in my work at this point I seldom can go down among them. No church is represented there, no missionary is among them. We ought by all means to have a man permanently with that tribe. If a single man is sent there, an appropriation of \$250 would support him, especially if he could have an appointment at the fort, for the soldiers would contribute something to his support. It is unfortunate that we have no man there now. As we lose time we lose ground. I believe there is more prospect of early results among that tribe than any other on this reservation if we but had a man among them all the while. We need another man here (at Anadarko) to work among the Caddoes. No missionary of any church is among them. The Baptist mission is on the north side of the river, but their work is confined almost exclusively to the Wichitas. The Caddoes are, perhaps, the most advanced of these Indians so far as the outward forms of civilization are concerned, but unfortunately they have ever been in contact with the bad element of our civilization, and, so far as habits of life are concerned, have absorbed the vile and thrown off the good. They solely need a missionary. The man sent to these Caddoes could be a teacher in our school here, as we shall need a male teacher in it. He should be capable, and able to superintend the whole work of the school. The work here at the agency requires my constant attention, so that I deem it best to be absent but seldom until somebody is sent who shall be able to run the work in my absence, and who will be ready for the reservation work when necessary. A good corps of workers in the school will relieve me much, especially if one is a preacher who can conduct the service when I am away. An appropriation of \$300 will support him if he is a single man.

We need a Mexican preacher with headquarters among the Comanches somewhere east of Fort Sill. There are a goodly number of Mexicans here from choice, and some who were captives and are counted Indians. All speak Spanish. These, if reached through the instrumentality of a Mexican preacher, would aid largely in the Indian work. As yet we have been unable to get the Mexican preacher. We have an appropriation, and hope to secure one. We ought to have a man among the Cheyennes and Arapahoes at Darlington or Fort Reno.

Woman's work among these women is very important, for although the Indian woman is the slave of her husband, when she is reached for good she influences the husband who enslaves her and the children she brings up. These women are teachable, kindly disposed, and trustworthy in many instances. Mrs. Avant, who is here under the Woman's Board, has rendered efficient service among the women, and has thus helped the general work very much.

(2) An account of my own work.

The difficulties are many in this field. Ignorance of their numerous dialects, the lack of competent interpreters, the homeless, nomadic lives of the Indians, their superstitions and prejudices, the management of them by the Government, the evil influences of bad whites, the degraded habits of mescal eating and card playing, and the influences of the "medicine men"—all make the work of Indian salvation difficult. Were it not for the divine promises it would be overwhelmingly discouraging. The Methodist preacher here itinerates in a double sense, for he has an itinerant congregation. For a long while after I came here my work was principally in the camps. I followed the Indians in their constant changes of place, and in winter would talk to them around their fires in the tepees. In the summer I would gather them together beneath the trees or under some summer arbor. They always listened attentively and respectfully, and frequently asked questions about things they did not understand. I continued this work persistently and patiently (there was nothing else open to me) for some time without apparent results. Last August, however, we held a camp-meeting, when 9 Mexicans and 6 Indians professed faith in Christ and united with the Church. Since then the Indian and Mexican membership has in-

creased to 27, plus 8 whites by letter. There are other Indians who have applied for membership, and the interest among both the Mexicans and Indians seems to increase. We now have good congregations at every service. We hold three services on the Sabbath, and one on Thursday before "issue" of rations and beef. These services are held at the agency at Anadarko, though we have other services in their camps and in the Kiowa Government school.

Our industrial school and farm are within a mile of the agency. The location for the building is beautiful and healthy. The farm, consisting of 160 acres, has about 100 acres of bottom land. It is all yet in prairie sod, but will produce abundantly when put in farming condition. The building cost a little more than \$2,600. It is a strong, substantial frame building, and will accommodate between 60 and 75 boarding pupils. For lack of furniture we have not yet opened school in this new building. We hope to begin, with accommodations for 30 pupils, within the next 10 days. I feel confident that this school will be a great blessing to our work. If we begin soon we will get the better class of Indian children, whose parents want something better for their little ones than the Government school affords. There are a goodly number who have been waiting for us to open.

MORAVIAN MISSIONS.

[Extracts from the annual pamphlet of the society of the United Brethren for propagating the gospel among the heathen.]

(1) From the secretary's report to the annual meeting:

In addition to meeting the demands of our growing work in Alaska, which necessitated this year an outlay of \$7,164.73, it has again been possible to appropriate \$9,000 for the support of the general missionary enterprises of our church. * * * Two lady missionaries have gone out to Alaska, Miss Lydia Lebus to Bethel, and Miss Emma Huber to Carmel. * * * Mrs. Bachmann returned with her son from their 1 year's stay at Bethel, on August 21. * * * Brother Kilbuck estimates the population of the 10 villages which are accessible from Bethel at from 1,100 to 1,200 souls. * * * In May our mission board accepted as one of our stations the Ramona mission, at Protraro, in the Banning Reservation in southern California, founded by Brother William Weinland under the auspices of the National Woman's Indian Association. The communicant membership there now numbers 19. * * * Mrs. Buchanan brought with her from the Kuskokwim two Esquimaux lads, David and George, to be educated in this country for service amongst their own people. They have since been placed in the Indian school at Carlisle, under Captain Pratt, the society assuming the cost of their education.

(2) From the report of the missionaries at Bethel, on the Kuskokwim:

From early fall until after Easter there was not a time when we had less than 50 natives present at our services at Bethel; while during the Christmas festival there were 150 strangers present. At Easter, in spite of the fact that it was time for the spring migration, about 90 people, principally men, took part in our services. The number of scholars averaged about 30.

(3) From the report of the missionaries at Carmel, on the Nushagac:

At our last communion, held on Whit Sunday, 10 souls partook. The attendance at school was better this year. We had 35 scholars, with a daily average attendance of 20.

At both Bethel and Carmel the scholars are all boarders, being fed and clothed at the expense of the mission.

J. TAYLOR HAMILTON,
Secretary.

BETHLEHEM, Pa., November 29, 1890.

PRESBYTERIAN FOREIGN MISSION BOARD.

MISSIONS AMONG THE INDIANS.

THE DAKOTAS.

From the report of Rev. John P. Williamson, we glean the following points of interest: The Yankton Agency church observed the Week of Prayer with good results, the meetings being fully attended; nearly all the men in the church, of whom there are 60, took part in some of the services. The Sabbath school is full, and the Woman's Society and the Young Men's Christian Association are active. Mr. Williamson

gives what attention he can, with his other work, to the Government boarding school, in which he seems to be welcomed. The Yankton Agency day school has been under the care of Miss Miller since the 1st of January, Miss Hunter having resigned the work, in which she had made a faithful record. Good accounts of Miss Miller's work, as well as that of Miss Wheeler, are given. The former has had previous experience in the Indian work, and understands enough of the Dakota language to communicate with the children through that medium, and also to teach them to read their vernacular Bible. She also has a Dakota class in the Sabbath school, and takes an active part in the woman's meetings, and in visiting the sick and inquirers. There are two day schools among the Yanktons taught by Indians, namely, the Hill school, conducted by Charles Ironheart, and the Ree school, taught by Pierre La Pointe. Both have done satisfactory work, and have exerted a positive influence in bringing the youth to an understanding of Bible truth, and to a practical knowledge.

At Lower Brule Agency two preaching stations have been maintained. The attendance is good, but the Indians are much excited over their future removal.

The following general presentation of the claims of the Dakota Mission, prepared by Rev. John P. Williamson, is so instructive that we present it entire:

"The Dakota Indians, numbering over 30,000, are the most numerous of any tribe in the United States at present. For the last 20 years the Sioux or Dakotas have received much attention, and the number of missions among them has rapidly increased.

We give below a table designed to show the amount of work done by the several denominations, and the total school work done by both church and government. The figures are not entirely accurate, some being for 1883, some for 1889, and a few estimated, but will give, we think, a fair comparative view "

Church and school work among the Dakotas.

By whom supported.	Number of ordained missionaries.	Number of native ministers.	Number of communicants.	Contributions.	Number of boarding schools.	Number of pupils in boarding schools.	Number of day schools.	Number of pupils in day schools.
Presbyterian Church	4	12	1,100	\$3,106	1	110	6	275
Congregational Church	4	4	350	1,000	2	205	14	400
Episcopal Church	9	7	1,800	2,500	4	175		
Catholic Church	8		(*)	(*)	5	279		
Government (reservation schools)					11	1,196	39	1,451
Eastern schools						300		
Total	25	23	3,250	6,600	23	2,265	59	2,136

* These items could not be obtained.

"In regard to Church work, it will be seen from the above table that there is an ordained minister of some denomination, Protestant or Catholic, to every 600 Dakotas, and that, not including Catholics, one-tenth of the entire population are communicants. It will also be seen that the communicants contribute on an average \$2 per member.

"As to school work, the table will show that of a school population (as returned by the agents) of 8,000 there are 4,391 who have attended some kind of a school during the year.

"This is a wonderful record for the Sioux Nation, which 20 years ago was one of the wildest and most uncivilized (as a body) of any tribe in the United States."

YANKTON.

Of the general improvement at Yankton Mr. Williamson writes as follows: "Quietly, but deeply and effectively, the Spirit of God is moving upon this people. The chains of idolatry are dropping off these long-imprisoned souls, and the weak eyes are becoming accustomed to the glorious light of the Sun of Righteousness. Among the 1,800 Yankton Indians we have three organized churches and four preaching stations. The Episcopalians are doing about the same amount of work. There are also, however, this winter about the same number of dance-houses. The dancers seem to know that their time is short, and in their zeal have reclaimed some of our converts, much to our sorrow. On the other hand, a larger number have been won to the truth than in any previous year. Twenty-nine have been added on profession at Yankton Agency, 29 also at the Hill church, and 4 at the Cedar church, making 62 among the Yank-

tons. The total number is 298." Mr. Williamson has preached generally three times a week. Pastor Selwyn has also been busy.

Notwithstanding the fact that large numbers of children have been gathered into the Government boarding-schools, the three day-schools have been as full as ever, "showing," as Mr. Williamson says, "that the time has not yet come to give up this work." Many of the brightest scholars are sent to the Santee training-school, under the American Missionary Association. Twenty-seven from the Yankton churches are now there. Forty children from these day-schools are in the agency Government boarding school. They are permitted to attend the church and Sabbath school of the mission. The relations between the Government school and the church have been pleasant and satisfactory. A number of children from these churches are also in schools at the East. Mr. Williamson speaks highly of the influence of institutions like Hampton and Carlisle as bearing upon the work among the Dakotas.

The church among the Lower Brulé Indians, known as the White River church, has been under the care of Rev. Joseph Rogers, who has labored faithfully amid many distractions and trials. As this is on the great Sioux Reservation the people are much excited over the question of land distribution and settlement, and there is much dissatisfaction over the location assigned them. Notwithstanding these discouragements fifteen have joined the church on profession, making the present number of communicants 49. Mr. Rogers has maintained a day-school. A number of young men have learned to read the Bible in their own language.

At Flandreau Station there are only 221 Indians, of whom 114, or more than half, are communicants in the Presbyterian Church. There is also a small Episcopal church among them. The native pastor, Rev. John Eastman, reports that there is no one to be converted, but a good many to be established. Five baptized children of the church have been admitted on profession.

PINE RIDGE.

Rev. C. G. Sterling, located at Pine Ridge Agency, sends an interesting report, varied with light and shade. Four points are being held in connection with this station—the agency itself, Porcupine Creek, White Clay, and the Cheyenne settlement on White River. These speak a different language, yet they have not been left wholly uncared for. A school has been established under the management of an Indian boy who had been educated in the Indian Territory.

The report notes changes which are constantly occurring under the gradual adjustment of land settlement. The Indians are moving off in groups to settle upon the land which has been assigned to them, or which they expect to receive; but notwithstanding these changes the Pine Ridge Agency is so central as to be of permanent importance, and it should be strengthened.

Mr. Sterling finds a special interesting branch of his work in the pastoral care of 30 Government boarding-school children, with whom he holds two services on the Sabbath, besides drilling them at other times in a knowledge of the Word of God. The field is divided between the Presbyterian Mission and that of the Episcopal Church. Both are doing their work faithfully and well, and they are in perfect harmony.

PORCUPINE CREEK.

There are indications of vigor and success at this station. Miss Dickson and Miss McCreight have secured a strong hold upon those who at first came only out of curiosity rather than to receive instruction. These self-denying ladies are worthy of all confidence, and of the earnest prayer and support of the Church.

The Indian preacher at White Clay, though employed but a short time, has already given indications of a successful work.

Mr. Sterling's report of the Cheyenne community, in which there are 500 people, is especially interesting. In the services which he has held among these people settled on White River, there has often been evidence of deep feeling. These poor waifs express their joy at the message of forgiveness, and call upon God in prayer. Among them was one who had been a disturber in the meetings conducted by the Cheyenne boy, Elkannah Jansen, who was at that time acting as interpreter.

One of the most touching incidents in the report is that relating to the subsequent suicide of this earnest and amiable Indian lad. He had been educated at Carlisle, and had won the heart of Mr. Sterling to a very unusual degree. As he describes him, he was gentle, affectionate, and thoughtful, and always revealed an excellent Christian spirit. Mr. Sterling says: "I had looked upon him as a rare jewel in the midst of this degraded and prejudiced people, a lovable man among men. He had been at Carlisle 5 years, where he had become connected with the Presbyterian Church, and on his return to his people he was ready to assist in Christian work in every way. He had learned to play upon the organ, and also to speak earnest words for his Mas-

ter in religious services. But he was laboring under sore trials. He was subjected to the most heartless and wicked treatment of a stepfather, his own father having died. His sensitive nature was also wounded repeatedly by the scorn of unbelieving companions, who mocked at his profession and at his testimony for Christ. The contrast to which he was subjected in returning from Carlisle to the desolateness of an Indian home and community seemed almost too much for him. At length, after a night of heavy sobbing, as those in the next room afterward related, he went out while the darkness of the early morning still lingered, and hung himself as a release from his despair." This sad incident illustrates what doubtless is often experienced by those who, after a period in a boarding school, are subjected to a heavy strain of despondency and temptation when they return to their former homes.

There is at this Cheyenne station a log structure which was purchased during the year, and in which is now a thriving school, under the care of Eugene Standing Elk. He has received some education in the Indian Territory. The report states that this school is but a meagre provision, and that some more permanent arrangement should be made. The Government has as yet no school among these Cheyennes, and no church other than the Presbyterian has entered the field.

THE NEZ PERCÉS.

The work among the Nez Percés still remaining under the care of the board of foreign missions consists in the support and direction of 8 native ministers, 7 of whom are pastors of churches and 2 licentiates, and in the educational work of Miss S. L. McBeth at Mt. Idaho, assisted by a native helper, and that of Miss Kate McBeth at Lapwai. Miss S. L. McBeth has labored, as for many years past, in the education of young men for the ministry. Most of the native pastors connected with the mission have been under her instruction. During the year she has had 9 regular pupils, besides others who have received more or less instruction. Miss Kate McBeth has continued to devote her attention to the women and childred at Lapwai. Her knowledge of the language has rendered her a useful sympathizer and helper in the Indian families.

Mr. Deffenbaugh, in speaking of the general outlook of the Indian work, calls attention to the fact that the winter has been one of unexampled difficulty and discouragement, owing not merely to the prevailing sickness, but also to the great depth of snow—forming for much of the time an effectual blockade. And yet, with conscientious effort on the part of the Indian preachers, the work has progressed. Mr. Deffenbaugh says: "Considering the fact that we are testing their ability to carry on church work when thrown upon their own resources, it would have been cause for gratitude had they merely held their ground for another year, but they have done more than that. The net increase of membership over last year is 29—this in spite of the deaths."

THE SENECA—ALLEGHANY, TUSCARORA, AND TONAWANDA.

The work among the Senecas has been carried on by Revs. William Hall and M. F. Trippe on the Alleghany Reservation, and Rev. George Runciman in charge of the work at Cattaraugus. The Alleghany, Tuscarora, and Tonawanda tribes have been under the care of Mr. Trippe, the stations under his charge being Tuscarora, Tonawanda, Jemisentown, Oldtown, and Cornplanter. There are six outstations besides the above-named points.

At Tuscarora the work is in a prosperous condition. Some recent accounts which have appeared in the New York Herald, over the signature of Mr. John Habberton, have been calculated to assure the public of the hopefulness of the work among the Tuscarora Indians. It is believed that the proportion of church members among them is quite as large as in similar communities of white people. As compared with the condition of things a few years ago, there has been a healthy advance not only in the church but in the sentiment of the Tonawanda community. The most prominent men of the tribe attend the little mission church. The people through their own effort have renovated the church property.

An interesting religious center on the Tuscarora Reservation is Miss Peck's school-house, known as the old boarding school. This good woman has lived here for over 40 years as missionary teacher. She has done a good work and is greatly revered by the Indians, who love her for her self-denying and lifelong labor in their behalf. Her house is a place for holding religious services. Altogether, eighteen religious services have been held, thirteen of these maintained by the Indians themselves. "They preach and teach," says Mr. Trippe's report, "superintend Sabbath schools, conduct their temperance meetings and sewing societies, plan their Christian work, attend to the temporalities of the church," etc., and he adds, "This is certainly an evidence of Christian progress and a matter of sincere congratulation."

CATTARAUGUS.

Mr. Runciman on the Cattaraugus Reservation has been blessed in his labors during the year with a revival of the church, and particularly the neighborhood of Pine Woods in the eastern portion of the reservation. Some 30 members have been added to the church.

Statistics.

Ordained missionaries.....	5
Ordained natives	12
Wives of missionaries	4
Unmarried female missionaries	4
Native teachers and helpers	20
Churches	20
Communicants	1,630
Added during the year	198
Boys in boarding school	29
Girls in boarding school	27
Day schools	7
Boys in day schools	140
Girls in day schools	124
Total number of pupils	320
Pupils in Sunday schools	703
Contributions	\$2,956

PRESBYTERIAN HOME MISSION BOARD.

I. INDIANS.

The board of home missions has three separate classes or kinds of work among the Indians:

1. The day school.
2. The boarding or industrial school; and
3. The church and ministerial work.

These are closely related to each other, and coöperate when possible in order to reach the best results.

1. *The day schools.*—These are among the following tribes and nations:

Isleta, Jemez, Laguna, and Zuni, in New Mexico.

Choctaw, Cherokee, Creek, Kiowa, and Chickasaw, in the Indian Territory.

Hydah and Hoonah, in Alaska.

Stockbridge and Chippewas, in Wisconsin.

Sac and Fox, in Iowa.

Winnebago, in Nebraska.

There are 21 of these schools, taught by 33 teachers. The scholars number 1,207.

Immediate good results in the day-school work are not so apparent as in either of the other forms of our work. This is because the pupils are under the direct influence of the teachers for only a short part of each day; their attendance is very irregular, and the home influence is nearly always of such a nature as to modify the good work of the day by the night at home.

The above statement does not apply to all our day schools, notably those in the Indian Territory, where civilized homes, many of them Christian, are the rule. There the work is not only successful to a degree, but is an almost unspeakable power for good.

These schools are quite inexpensive as compared with the others; 10 or 12 of them can be maintained at about the same cost as an ordinary boarding school. They act as feeders. It is the rule of the board to send the brightest and the best of the day-school pupils to complete their studies and training in the boarding schools. There are pupils who have had their desire for better things begin in the day schools, then have passed up and through boarding school, and after a few years of training in some Eastern institution have returned to their people and are teaching in the same school where once they were learners.

The teachers of the day schools are chosen for their work because of their missionary zeal, and are enabled to do great good among the parents of the children by example, by visiting them in their homes, and by teaching them the art of housekeeping, sewing, and the sacredness of the family relations. Their influence is often very great, and we have seen the Indians manifest towards them great appreciation and even gratitude.

2. *The boarding schools.*—There are 14 of these under the care of the home board—at Tahlequah and at Dwight, among the Cherokees; Nuyaka, Muskogee, and Wewoka, among the Creeks and Seminoles; Wheelock and Spencer, among the Choctaws—all these in the Indian Territory; Good Will, among the Sioux, at Sisseton, S. Dak.; Omaha Agency, Nebr.; Albuquerque, N. Mex., among the Pueblos; Tucson, Ariz., among the Pimas and Papagoes; and at Sitka, Alaska, for the benefit of all the natives of that territory; and the two girls' homes in Alaska, one at Hydah, the other at Juneau.

In each of these schools there is more or less industrial training in addition to the regular school duties. In some of them quite a number of industries are well taught and the pupils making rapid progress. Take the Sitka school as an example. Here we find classes under competent instruction in shoemaking, carpentry, cooperage, gardening, blacksmithing, dressmaking, laundry work, cooking, and the various household duties; a hospital with boys' and girls' wards, with a regular physician and two nurses in charge; and lastly, and probably not least in some respects, a brass band of natives to give its "charms to soothe the savage breast." From the several departments of the school a number have graduated, intermarried, and set up homes for themselves, which we are told by all visitors are as neat and orderly as homes anywhere. For the means to build these homes we are indebted to the efficient women of the Women's National Indian Association.

In carrying on these industries it is necessary to erect suitable buildings, procure needed furniture, tools, etc., and keep each supplied with necessary material. These things cost money, and a great deal of it, but in the end pay well.

It will be seen from the location of these schools that the policy of the board is to educate and train these people at or near their homes. Gen. S. C. Armstrong, in a recent letter, which was written after an extended tour of observation among the Indians on their various reservations, says:

"Education has done much to direct their youth, and not a little influence has reached them through Eastern schools. Teachers and missionaries at the agencies have done the most of all; the latter have been the real and best leaven, for they alone have given their lives to the red race."

From such an experienced Indian educator it is gratifying to get such an unqualified indorsement of the board's policy. We fear that harm has been done in many instances by taking these young boys and girls from their parents and their homes and separating them, not only by thousands of miles, but by a wider separation of sympathy and love. We believe that the gradual uplifting which is accomplished by the agency school, being near the Indian homes and accessible to Indian parents, is more sure and lasting, and in some degree lifts up the parent also, and elevates the community, and retains the mutual affection, which in most Indians is very strong.

In order to better understand this work let us first look at the character of the workers. These are chosen from the very best of those who apply to the board for such positions. They must be members of the Presbyterian Church, known to be interested and efficient missionary workers, and so recommended by competent judges. They must furnish certificates of fitness for the positions they seek, as well as a medical certificate of good health.

They are instructed before entering the work that their main efforts are to be directed to the Christianizing of the pupils; that all other instruction is secondary to the accomplishment of this great end. Our experience and the testimony of those who know most about our Indian schools assures us that the work of our teachers is unsurpassed and probably unequaled by any other work done for the Indians.

Let us look for a moment at the character of the Indian pupils in the homes from which most of them come. There is neither restraint nor teaching, neither cleanliness nor system in anything, but instead of these there is generally ignorance, immorality, filth, and heathanism. In many cases their homes are little better than tents or hovels.

As a rule, when the children first appear at the school they require complete renovation. Their clothing and persons are filthy in the extreme; soap and water, and often chemicals, are needed to fit them for association with the other pupils. No one who has not seen them, as they appear thus for admission, can have an adequate idea of their condition.

But look at these same pupils after a week or two spent in the school; note the improved appearance. Look again after a few months, and hear them recite, and wonder, as you must, at their proficiency. Look again and again, during the years of teaching and training, and you will be prepared finally to find these same unpromising children transformed into good servants, housekeepers, blacksmiths, carpenters, teachers, and Christian ministers, and all of them useful members of society, who, going among the neighbors and friends, are the good leaven which will eventually elevate the whole tribe.

3. *Church and ministerial work.*—The organizing of churches among the Indians

has ever been a slow process. Much preparation is necessary before these people are ready for church membership, and wisdom directs to great prudence in the forming of church organizations; nevertheless, the advanced condition of the Indians in the Indian Territory, at the time of the breaking out of the civil war, was such as to induce the American board of commissioners for foreign missions to withdraw their missionaries and give the churches to other agencies or over to self-support. But the evils growing out of the war were such as partially to break up the missions and scatter the churches; some of them afterward joined the Southern General Assembly.

The minutes of our assembly of 1870, 1880, and 1890 show the progress made in the Indian church work since the reunion.

Year.	Ministers.	Churches.	Members.
1870	17	12	871
1880	38	29	2,153
1890	89	107	4,770

Twelve of the ministers, 7 of the churches, and 623 of the members reported in 1870 among the Sioux of Dakota were under the care of the American board of commissioners for foreign missions, though connected with the Presbyterian Church. Most of them have since been transferred to our church boards. Included in the statistics of 1890 are such white people as are members of the Indian Territory churches. The above figures include the church work among the Indians of the boards of home and foreign missions. We learn by this table that notwithstanding the difficulties attending the missions among them the Indians are yet accessible and responsive to gospel influences, and thousands have been reached by the preaching of the word and brought by the spirit of God into the church.

The foundations of much of this work were laid many years before it came into official connection with the boards of our church. The missions to the Cherokees and among some of the Indians of New York State were begun in the early part of the present century. That among the Sioux is the outgrowth of the work begun more than 50 years ago by Drs. Riggs, Williamson, and others. The others have been undertaken at various dates down to the present time.

Many interesting facts and incidents could be given about each of these missions relating to the faithful and devoted service and experience of the missionaries, and also of the gradual elevation of the Indians from heathen darkness into the light and liberty of the sons of God, but time and space will not admit; we take it for granted that our readers are acquainted with many of these facts.

We might also tell a long story of Indian wrongs and wars, of broken treaties and the removal of tribes to the unhealthy localities, where many have suffered and died, and of other forms of oppression. But these are told by others, whose statements are open to all.

Or we might look forward into the future and foretell either the final extinction of these people or possibly their absorption into our race. Rather shall we not claim that fruit from the good seed sown shall surely grow into perfection? May we not expect the promise that some will bring forth thirty, some sixty, and some an hundredfold? Do not the results, as given below, confirm us in our faith and give assurance of ultimate success?

	Missionaries.	Schools.	Scholars.
Day schools	38	21	1,207
Boarding schools	102	14	1,084

Church work:	
Ministers	89
Churches	107
Communicants	4,770

PRESBYTERIAN HOME MISSION BOARD, SOUTH.

INDIAN MISSIONS.

Until 1 year ago our work in the Indian Territory was conducted by the office of foreign missions. The last assembly accepted the proposition made by that office and transferred this work to the home office, the foreign office agreeing to pay over to the home office \$6,500 for the first year, and to reduce that amount by \$1,000 each year until the entire responsibility for the financial support of that work shall be transferred from the foreign to the home office.

Our work lies in that portion of the Territory known as Choctaw and Chickasaw.

We have charge of 1 male—orphan—academy, "Armstrong," located 1½ miles from the railroad.

The property belonging to the Chickasaw Nation consists of a large brick building, a sufficient school, and other necessary buildings upon a tract of land set apart for the use of the school. Over 6 years ago a contract was made between our foreign mission office and the Choctaw council by which the Nation provides the buildings and lands, and pays \$100 per year for the support of 50 orphan boys from 6 to 18 years of age, placed in charge of a principal provided by us. Mr. Lloyd, as that principal, supervised the farm, teaching the boys to farm as civilized people farm, and at the same time, with 2 assistants, a gentleman and lady, as teachers, it was his duty to give them a good practical education, training them day by day as the children of a Christian family. This contract, transferred to us from the foreign office, was to run for 10 years, and is now in its seventh year. In addition to this work and to preaching in the academy Mr. Lloyd had three other preaching places.

There was great need for two more ministers in the field. The Rev. C. J. Ralston, of Texas, who was reared and educated in Virginia, paid 2 or 3 visits to the territory, and finally accepted the committee's proposition and went to the territory November 1, dedicating himself under God permanently to this work. Shortly after his entrance upon this mission, the Choctaw council, for some reason not stated, became dissatisfied and called for a change in the principal of the academy. Mr. Ralston was then appointed to that work and took charge of the same January 1, 1890, Mr. Lloyd returning to active missionary work, a portion of his time to be spent in the section which was left vacant by the death of Rev. J. C. Kennedy 2 years or more ago. Our missionary force consists of 5 white ministers, 1 "candidate" employed for the summer, 4 Indian ministers, half, or full blood (one of whom has not been exercising ministerial functions for a year, but who, it is hoped, will under order of the Indian Presbytery soon resume his work), and 2 teachers in the academy. These ministers preach to 13 churches and 20 stations, 3 of these being at academies not under our control. About 100 members have been added during the year. Our Sabbath school work has 26 teachers and 272 pupils. Two boarding schools also are under our influence. The churches and stations have sent to our treasury during the year \$175.10. Many white people are entering the Territory as renters. There is vast wickedness and many potent influences for evil.

ARMSTRONG ACADEMY.

Rev. C. J. Ralston is our missionary in charge. His daughter and Professor Martin, a fine teacher, well posted in latest methods, a young man whose every influence upon the boys seems to be the very best, do the school room work under Mr. Ralston's supervision. One-fourth of the boys go out at one time to work on the farm, and the schoolroom education is that of a good "common school." After the Armstrong course has been ended the nation will send some of the boys to higher schools in the States.

Fifty-five orphan boys, ranging chiefly from 8 to 14 years, are now in the school. The last "council," in October, appropriated \$7,000 to repair and enlarge the building so as to receive 100 boys. These boys are gathered out of all ranks, and here, as elsewhere, "blood will tell." For the most part they have been a burden to those upon whose hands they were left in infancy or early childhood. They come to the academy knowing not a word of English, and not unfrequently in a very unhealthful condition. And now comes the self denial necessary to do this work. In the first place it implies the total surrender of almost everything which with us is embraced in the words "social life," for these teachers are almost wholly without companions such as we have in the States. Then to feed, clothe, heal, teach, train, try to develop these boys requires unmitigated labor from 5 a. m. to 9 or 10 p. m. every day. The "material" in hand does not compare with that which would be afforded by the same number of white boys. Being wholly untrained, having, we may say (at first) no appreciation of cleanliness, being without ambition, without any knowledge of the habits of civilized families, to develop them is a task which demands unceasing toil and a patience which knows no limit.

PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

WORK AMONG THE INDIANS.

It is safe to say that no religious body has accomplished more valuable and permanent spiritual results among the Indians than has this church. This has been recognized and publicly acknowledged by independent witnesses not of our communion. The noble work for the red man of Bishops Clarkson, Whipple, Hare and others both living and dead is a record for which to be devoutly thankful. Wherever the sad story of the wrongs done to the Indians shall be rehearsed, there should be told side by side with it of the efforts of Christian men and women to right the wrongs and to bring God's love and mercy to them, and in those efforts this church, be it said, has been foremost. The work needs continued and increased help. The digest of reports, preceding, contains notices of the work in Minnesota and other dioceses, and Bishop Hare's report on South Dakota treats with fullness of the mission in his charge.

ALASKA.

The report of the Rev. John W. Chapman, missionary at Anvik, Alaska, gives a most interesting account of the year past, in which he has been shut in by himself, serving with single aim at the extremest outpost which this church has occupied in the territory of the United States. It is the story of a venture of faith on the part of the church, and of great courage, industry, and cheerfulness on the part of the missionary. The Sunday service has been well attended; 5 infants and 1 adult have been baptized and 3 couples married. Mr. Chapman says: "The progress here is visible, though slow. The day school is doing well and so are the two boys who are with me. The spiritual character of the work is gaining recognition. I was much cheered lately by the questions of one of the men who had been struck by the fact that we pray continually as though something imminent were impending." At the May meeting of the board of managers Mr. Marcus O. Cherry was appointed to go to Anvik and assist the Rev. Mr. Chapman. Mr. Cherry is a carpenter, with some knowledge of pharmacy. He sailed from San Francisco June 10, taking with him a complete kit of carpenter's tools, a supply of medicines, and many other articles for the comfort of the missionaries. He arrived at St. Michael, about 250 miles from Anvik, on July 18, where he was met by Mr. Chapman. He writes: "It is unnecessary for me to say that I am glad to be here or that I like Mr. Chapman. He more than fulfills my expectations. He informs me that the sawmill went up to Anvik last Spring, so that I will set to work immediately to get things in working order, and ere the winter sets in hope to have house and mill complete." The Rev. Mr. Chapman writes after their meeting: "Thank you for sending us such a good man as Mr. Cherry. The sound of a Christian voice in my ears again, that Christian being my companion, is inexpressibly sweet to me."

At the June meeting the board appointed John D. Driggs, M. D., medical missionary, with instructions to proceed to Alaska and open the new station at Point Hope, beyond Behring Straits, the representations of Lieutenant Commander Stockton, U. S. Navy, communicated both by letters and in personal interview, impressed the board with the imperative duty of at once sending relief for the moral and physical condition of the natives in that region, who were utterly destitute of moral influences and exposed to the most contaminating contact with degraded white men. Dr. Driggs, who sailed from San Francisco June 7 arrived at Point Hope on the Arctic Ocean July 11. He had carried on the steamer with him a portable house 40 feet by 20, which will contain a schoolroom or chapel and suitable living rooms. Through the valuable services of Captain Healy, commanding the United States steamship *Bear*, and with the voluntary assistance of officers and men who responded to his call, the house was so far completed that it was taken possession of by Dr. Driggs July 21. Dr. Driggs is provided with a medical and surgical outfit and supplies for a year. Thus it is to be hoped that the need which was considered so extreme, may in some measure be relieved.

SOUTH DAKOTA.

The statistics of this field, given as usual with admirable fullness, show, on the whole, considerable growth.

An important change has been made in the situation of Indians in the Niobrara deanery by the breaking up of the great Sioux Reservation into seven divisions. At the same time the sections of land between the smaller reservations have been thrown open to white settlers. These changes will leave some of our church buildings without a contiguous population, and this must certainly involve some losses. The Bishop thinks, however, that the gains will, on the whole, richly compensate for these. In

view of the situation, Bishop Hare says: "Every worker in the mission service will try during this critical epoch to be steady, to keep a quiet spirit, and to show a bold assurance, that though we go through fire and water, God will bring us out into a wealthy place."

A new boarding school, known as St. Elizabeth's, has been built on the Standing Rock Reserve, and a larger school building is approaching completion in Rapid City, north of the Pine Ridge Reserve. These were built with money given by the late John Jacob Astor. For the carrying on of these schools the Bishop had expected to receive Government aid, in accordance with its policy pursued for many years past, of giving so much per capita to duly accredited parties for education of Indian children. The policy of the Government has, however, been changed, and aid is not given to new enterprises. The smaller of the two schools has been opened, but that at Rapid City must wait until the necessary funds for its maintenance have been accumulated.

The other Indian boarding schools are doing work which has won from experienced observers of all kinds the highest encomiums. The bishop speaks of the thoughtful and generous interest that these schools have evoked from the church, as shown in the long list of scholarships and the valuable boxes sent to them. Still more help is needed, for "it is not the will of your Father which is in Heaven, that one of these little ones should perish."

MINNESOTA.

Among the Indians work is carried on in all that portion of Minnesota occupied by the Ojibways and also Good Thunder's village of Sioux in Redwood county. The Rev. J. A. Gilfillan, White Earth, is the superintendent of the Ojibway (or Chippewa) work and has given sixteen years of his life to this arduous and extensive field. He has as clerical helpers two priests and seven native deacons. The beautiful church of St. Columbia, at White Earth, of which the Rev. J. J. Enmegahbowh is pastor *emeritus*, was destroyed by fire last winter, but is now, through the aid of kind friends, being rebuilt in better form than before. At Wild Rice River is an excellent school building and a flourishing boarding school. It is hoped to build a boarding-school at Red Lake soon. At Cass Lake we have a church and a good boarding-school. At Leech Lake there is also a boarding school with an attendance of nearly 100 pupils. At Pine Point there is a flourishing school, but no church building. Bishop Gilbert closes by saying: "God has been very gracious to us in our work in Minnesota, and we daily praise His Holy Name for all His benefits."

AMERICAN UNITARIAN ASSOCIATION.

BOSTON, MASS., December 4, 1890.

Gen. E. WHITTLESEY:

DEAR SIR: I send 2 copies of our report of 1889. This last year we have printed none, for the sole reason that we thought we could spend our money more wisely. We felt it necessary to enlarge our buildings, put in large cisterns, and establish a system of irrigation, to save our crops and give steady farming work to the boys. This we have done this last summer at an extra expense of \$1,100.

The school is now in admirable working order. We have from 52 to 55 pupils. Our superintendent, Mr. N. A. Spencer, is a man of large experience in education and genuine missionary spirit. One of his daughters acts as matron and another is in charge of the clothing department. In Mrs. Miller we have an experienced kindergarten teacher, and in Miss Ogden a devoted general teacher. Mr. Lake in charge of the instruction in the use of tools of all kinds is thoroughly up in the theoretical and practical bearings of this department of instruction. Mr. Lincoln E. Brown is his assistant in the work of practical training of the boys in outdoor work, while the enlargement made in our kitchen and laundry departments gives us much better facilities for training the girls in cooking, washing, etc. I do not think the school could be better manned and womaned than it is now, and I feel sure that, when inspected, it will stand with the very best of the contract schools. All this has largely increased our expenditures, but will greatly add to the efficiency of our work.

Very truly yours,

FRANCIS TIFFANY, in charge.

LAKE MOHONK INDIAN CONFERENCE.

FIRST SESSION.

WEDNESDAY, October 8, 1:30.

The eighth annual meeting of the Lake Mohonk Indian Conference began at the Lake Mohonk House, Ulster County, N. Y., on Wednesday, October 8, 1890.

After prayer was offered by ex-President McCosh, the conference was called to order by Mr. A. K. Smiley, who cordially welcomed those who were present. He invited every one to feel at liberty to discuss any of the questions that might come up before the conference, exhorting them, however, to preserve the kindly and charitable spirit which had always marked these gatherings. With reference to the death of Gen. Clinton B. Fisk, he said: "There is but one feeling toward him who for 7 years has guided this convention in such a remarkably successful and pleasant way; and there will be further opportunity for us to express our feelings in this regard. In looking over the field for some one who could take his place, I saw one pre-eminently fitted to fill the position. I therefore nominate President Merrill E. Gates, formerly of Rutgers College [now president of Amherst College], as presiding officer of this conference."

President Gates was unanimously elected.

On motion of Dr. William Hayes Ward, the following persons were elected secretaries: Maj. John C. Kinney, of Hartford, Conn.; Joshua W. Davis, and Mrs. Isabel C. Barrows, both of Boston.

On motion, Mr. Frank Wood, of Boston, was elected treasurer.

On motion of Dr. Lyman Abbott, it was voted that a committee of 7 should be appointed by the president who should present after the discussion a platform for the action of the conference. In accordance with this vote, the following committee was subsequently announced: Dr. Lyman Abbott, Dr. William Hayes Ward, Mrs. A. S. Quinton, Mrs. Sara T. Kinney, Dr. Addison P. Foster, Philip C. Garrett, and H. O. Houghton.

On motion, a publishing committee, consisting of Messrs. H. O. Houghton and Frank Wood, of Boston, was appointed.

On assuming his duties as presiding officer, President Gates spoke as follows:

PRESIDENT GATES. Ladies and gentlemen: Certain critics of our American life have seen in reforming conventions and conferences such as this, only evidences of discontent—indications that our American system of government fails to meet the needs of the people and of the time. But it seems to me that our fitness for self-government is in no way more clearly evinced than by precisely such gatherings as this Mohonk Conference. No constitution can cover, or should by minute provisions attempt to cover, all possible contingencies in national life. No code can provide for all possible cases, since the conditions out of which conflicts of right arise are continually changing with the life and growth of a people. And when to the conscience of the American people questions present themselves which call for modification of precedents and existing laws, what could be a more healthful sign than these voluntary assemblages of thoughtful and patriotic citizens to take counsel together as to the best method of bringing about needed changes? A nation that is not fit for self-government will fail voluntarily to address itself to such tasks as the one which calls us together. The people who are fit for self-government will voluntarily undertake such reforms, and will successfully carry them into effect. Conferences for counsel and for mutual enlightenment will be followed by the distribution of the light thus gained through those centers for the diffusion of ideas—the newspapers, institutions of learning, and the pulpit. Public opinion thus enlightened will be directed toward necessary legislation for the securing of the desired objects. And so we are doing the work of intelligent patriots in first informing ourselves, then informing others, and finally in attempting by the legitimate methods of education and legislation to reform the abuses that have attracted our attention.

This conference has drawn together year after year earnest men and women, who come none the less willingly because of the beauty of the situation and the gracious hospitality of our hosts, but who come not chiefly for that. We meet in the earnest desire to secure justice, education, citizenship, and Christianity for that weaker race whose destinies Providence has intrusted to this nation in its strength. It is for this reason that the Mohonk Conference has come to have a name and an influence throughout our land.

Grave as are the problems which still face us, and great as is the work remaining to be done, we may still felicitate ourselves upon the progress which has already been made.

When Plato had sketched his ideal commonwealth, you remember he makes Socrates say, in answer to the question when this happy state of affairs may be hoped for as actual—when we may hope that this ideal government will be established—“This can happen only when sovereigns become philosophers.” But here in America the people are sovereign; and, if to be philosophers is to love wise and just views of life, law, and national policy, then the American people are more and more truly becoming philosophers. We are none of us blind to the serious defects of our American system of law-making and administration. But I trust none of us are blind, either, to the many proofs that, upon the whole, what Lincoln used to call the “sober second thought” of the American people may still be trusted to do justice and to enforce righteousness. Let party politicians affirm that the people do not care for the Decalogue in election issues, and that high considerations of morality in politics will ruin government by parties and paralyze administration! We do not hold to such a creed; we rather say, with the greater and truer statesmen, who believe in the eternal foundations of justice and righteousness, “Let us go to the people, and they will see that justice is done.”

And this persistent “going to the people” through the press, and through meetings for popular information and for agitation, and through appeals to our Representatives in Congress, has had a very appreciable and a most gratifying result. Already great progress has been made toward securing the ends which we have in view.

It is but five years since it fell to my lot to present this Indian question for the consideration of the Social Scientists of the country at their Saratoga meeting. In a paper there read, upon “Land and law as agents in educating Indians,” the sad facts had to be set forth that we gave the Indian no chance to acquire land, that we gave the Indian no protection by law, and that the system of education for Indians at that time made even nominal provision for a pitifully small proportion of the Indian children of school age. The only education we gave the Indian by our laws regarding *land*, was to give him a training in the process of being systematically robbed. As to fitting him for citizenship by the reign of law, we then gave him but a few of the hardest penalties and none of the stimulating and healthful protection of the law. Of that self-education which comes from making, obeying, and administering law, he knew nothing.

White men used the law to cheat him; but he found no protection under law. The accursed reservation system, which left Indians helplessly shut off by themselves in communities where savagery with all its social vices was carefully perpetuated, the people of the country had not learned to detest, and the philanthropists of the country had only begun to attack, in the interest of a true home life. Five years ago there was not a race of men on earth, no matter how degraded, whose members might not take advantage of our laws of naturalization and become citizens of the United States, except only the race that is most distinctively American, no one of whose sons, no matter how intelligent and well qualified for the responsibilities of citizenship, could by any possibility become a citizen of the United States. To recount these facts is enough to remind us how much we have to be thankful for, in the progress which these five years have witnessed.

Those of us who have had occasion to be present at Washington during the progress of such reform as has been secured in legislation for the Indians, know well that the whole nation owes a debt to the friends of the Indian for a quickening of the national conscience upon matters of righteousness. From the persistence with which the results of deliberations here have been pressed upon the attention of members of Congress, Congress has come to be more keenly alive to appeals for justice about every matter which calls for legislation. Congressional committees are forced to become very familiar with urgent appeals from corporations, from manufacturing interests, and from strong local interests, in every case asking selfishly for something which will be to their own advantage. It is refreshing, to one who is engaged in the interest of the Indian at Washington, to see how much more readily at these latest sessions the attention of Congress can be secured for *appeals based upon simple considerations of justice* and made by men who do not and can not possibly have any selfish interest in presenting the claim. All our work at this conference has this benediction for us, this element of *unselfish effort for the oppressed and the ignorant*. And in so far as we secure public recognition of the just claims of the Indian, and legislation which protects his interests and develops his manhood, we not only bless him but we bring upon our national legislature and upon the whole people the blessing which always attends the disinterested doing of justice and unselfish assistance in aiding the helpless to aid themselves.

To the friends who have met with us here, coming from active work in the field, these considerations of the unselfish nature of our work especially apply. In that

work of educating the Indians which, as becomes more and more manifest to us each year, offers the only solution of the Indian problem—in this most important work of Indian education, what a demand is made for disinterested, unselfish effort! It fell to my lot, a few years since, to investigate thoroughly one of the largest and best of our Indian schools, spending hours with the students in familiar conversation, and in questioning and examining classes. I came to know something of the progress made in manhood and womanhood by many students who but a comparatively short time before had been shut up in the narrow range of thought and experience which marks the savage. To me no sight I have ever seen is more pathetically powerful in its challenge to Christians who wish to use their powers in efforts to make the world better, than is the sight of the contrasted photographs of the same group of young Indians at the time when they left the reservation and after a year or two in a Christian school. The subtle change that has passed over their faces is like that which follows the creative touch of the hand of God himself. It is as though a soul had been given to them! Their eyes look out on the world with a new hope and a range that is not limited by such death as the brutes die. They have come under the marvellous sway of light and life and Christian love. The teacher of Indian children who thus almost evokes a soul out of the clay may well feel that her work is the highest which it is given to man to do. We need not wonder that the call to work in the interest of this race appealed to the artistic nature, the clear-eyed vision, and the great heart of Helen Hunt Jackson; nor need those who have seen the transforming results of Christian teaching for Indian youth wonder at the number of large-hearted men and of refined and great-souled women who grace the records of our Indian service, and count it a joy to give their lives to this work. And if here and there one whose work is literature has been such as to lead her friend to expect from her the highest honors if she should choose the artist's life, feels this challenge to a vocation even nobler than that of literature, and gives the strength of her young life to creating a better system of schools for the Indian and to increasing the number of those who are thus born into a higher life, who will dare to say that she has not so chosen that the Master's voice will hereafter declare, "She hath chosen the better part!"

This thought of the noblest aspect of our work, and of the unselfishness which marks what is best in it, brings to the thought of us all the name and face and voice of him whose absence is more felt by us to-day than is the presence of any and of all who are here. Gen. Clinton B. Fisk, who has always presided at these gatherings, was a man of such royal human heartedness, of such true unselfishness, and of such unswerving Christian faith that he seemed to embody in himself the noblest aspects and the best associations of this reform. He had seen much of life in many of its phases; yet he never lost his sympathy with the lowliest, he never failed to feel that zest in life which is the crowning gift of Christian faith and Christian activity. Thrown with him closely in this work and in other work in which we had a common sympathy, I had come to know him intimately and well. Of course, that means that I had come to love him deeply. Who that knew him did not feel the heart drawn toward him? But the fact that impressed me most deeply in my intercourse with him, in the business connected with our Indian Commission and with the purposes of this conference, was that in his most confidential talk there was never a strain of weariness in well doing, or of despondency or bitterness, however long delayed the good we labored for might seem to be. From its organization he had been a member of our Board. He had gone through the most discouraging period in the history of Indian affairs, yet with unflinching courage and unwavering faith that good would come out of all evil. No phase of the work here could have the freshness of novelty for him; and some of the enthusiastic addresses to which he always listened with a smiling cheerfulness simply rehearsed plans for undertaking mistaken efforts which he himself had seen fail again and again. Yet there was a steadfastness of interest in every detail of all the work, an unflinching courtesy in respectful attention to every speaker, a genial and large-hearted catholicity toward all new views, and a quick outflashing of wit that never wounded but always warmed the heart, which made him the ideal presiding officer and helpful fellow-worker in a conference such as this.

This perpetual freshness of effort and of hope had, as its unflinching fountain, a large-hearted faith in God. It was an acquired habit of conscientious helpfulness, maintained on principle (and often at great cost of days of ease and home comfort for himself), which made our friend the center of so many of the noble works of philanthropy which our time and our land have seen. None of us who have known him in this work can ever forget him. Nor could I express any hope for our conference which I should feel confident would commend itself to every one who is here more warmly than the hope I now express, that the sessions of this conference may be characterized by the clearness of vision, the soundness of judgment, the large-hearted love, and the high Christian helpfulness which were embodied in the friend who has presided over all the earlier sessions of the conference, Gen. Clinton B. Fisk.

A GENERAL SURVEY OF THE FIELD.

The president called on Gen. E. Whittlesey, secretary of the Board of Indian Commissioners, to give a report of Indian affairs in general.

General WHITTLESEY. In the few minutes allotted to me I will merely allude to the great and happy change in public sentiment upon this whole subject that we have been permitted to witness. Rarely in any part of the country, East or West, North or South, as we go over it now, do we hear anyone expressing a doubt as to the possibility of civilizing and educating the Indian. When I first began to visit Indian agencies, 16 or 17 years ago, it was a very common thing to hear men say, "You can not do anything with the Indian; it is impossible to elevate him, to civilize or to Christianize him." Not only the rough pioneers of the West would say that, but Christian ministers would say it again and again. The Indians, they said, are dying out; they are a doomed race. Providence does not intend that they shall stay among us; they are going like the first inhabitants of the land of Canaan, to perish from off the earth. But now we do not hear that sentiment expressed anywhere. This improvement of public sentiment is due to the agitation that has been going on in such conventions as this, and in the public meetings held under the auspices of the Board of Indian Commissioners, the Indian Rights Association, and especially those gathered by our noble, active, and earnest women working in this cause. And they are still working, and there is no reason to fear that their zeal and earnestness will give out until the work is completed. This improvement of public sentiment has reached the halls of Congress. As you know, it was very difficult 12 or 15 years ago to get any attention paid to measures whose tendency it was to elevate and educate the Indian. It is not now difficult. Members of Congress of both Houses are interested in this work, and they show their interest by improvement in legislation all along the line.

Under that wise act of Congress, the Dawes bill, the work is now going on of allotting land to the Indian and giving him a home, that blessed word which means to us more than any other word except one in the English language. Indians are now receiving land. Houses have been provided for them, where they can gather about them those things which make home pleasant and attractive. Their children can grow up under far different conditions from those under which their fathers grew up. Since General Grant inaugurated the peace policy, a policy of simple justice and fair dealing with the Indian, it has become the policy of the Government to make the Indian a citizen of our common country and to educate the children as the children of other races are educated. The work of allotting land has been going on during the past year. It is impossible to give the statistics of that work up to the present time, because the work of the year is not yet completed. The entire work of allotment will not be completed for years to come, and many of us will not live to see its completion; but it is going on as fast as it can wisely be done. On some of the reservations the land has not only been allotted, but patents have been granted to the Indians, as to the Sissetons in Dakota, the Chippewas on Lake Superior, to the Omahas in Nebraska, and two or three tribes in the Indian Territory, and several upon the Western coast, in Washington and Oregon. The Indians are very proud of the papers they have already received from the Government. They keep them carefully laid away, and when asked for them bring them out and show them with commendable pride. They regard themselves as owners of land and as on an equality with their white neighbors. They feel they have taken a place they never occupied before.

But perhaps the most important mark of this progress is in the increased appropriations for education. My friend Mr. Blackburn, the chief clerk of the educational division of the Indian Bureau, will give an accurate analysis of the appropriation bill. I will only state that at the last session of Congress the sum of \$1,800,000 was appropriated for education. Then there was a large appropriation for the support and civilization of the Indian. Taken all together, I think it is not an overstatement to say that for the support of Indian schools during the fiscal year just commenced there is an appropriation of not less than \$2,000,000. When we think that a few years ago it was exceedingly difficult to get the sum of \$20,000 appropriated for the purpose of educating Indians, and now that Congress appropriates willingly and cheerfully \$2,000,000, it is evidence of very great progress in the work in which we are engaged. Other important legislation during the session of Congress just closed I cannot describe at length. It is enough to name the act for the relief of the Round Valley Indians in California and the act to amend and extend the benefits of the general allotment bill. The last was passed by both Houses, and is now before a conference committee.

I need say only one thing more. The Indian Office at Washington is well manned. We have an able and efficient Commissioner of Indian Affairs, an earnest Christian man, whose heart is in his work. I wish he were here; but I am glad that he is in the field, visiting the Indian agencies, and learning by personal inspection what the condition of the people is for whom he works. It will be a very great lesson for him.

He has about him assistants who are able and efficient, and in the field very generally the agents are good, earnest, working, men. The superintendents and teachers of the schools are of the same character, selected because of their well-known ability, and I think it is true that scarcely ever will any be found now who are unfit for the positions that they hold.

So, taking this general view of the field, I come to this conclusion, not only theoretical but from personal observation—I have spent nearly 5 months among the Indians this year—that the outlook for the Indians was never brighter, never more hopeful, than it is to-day.

Rev. C. W. Freeland, commandant at Hampton, was asked to speak.

[The copy of Mr. Freeland's address having gone astray, it is omitted here.]

President Gates introduced ex-President McCosh, of Princeton College, who read the following paper:

THE CAPACITY OF THE INDIAN TO BE EDUCATED.

I have been among the tents of the Indians, but I do not know so much of their character and habits as to be able to aid this conference in its practical measures. I have been a diligent student of man's nature for the greater portion of my life, and I am to speak of what the Indian is capable of.

There are in all of us certain tendencies. These may be hereditary or they may be acquired. The acquired tend to become hereditary. The Indian, as every one who has come in contact with him knows, has certain tendencies. These may not be always acting, but they are always there ready to act and tending to act. Mr. J. S. Mill has shown that all the powers in nature are tendencies.

The Indian has those tendencies which are in all mankind; in other words, the common properties of humanity. These make him a man, and distinguish him from the lower animals. It is declared by universal history that the brute can never become a man. It is also settled that a man can never literally become a brute; he may become lower than a brute; he has committed sin, which the brute can not do, as he is not endowed, like man, with conscience and free will. The Indian and, I may add, the negro have the essential qualities of humanity. They are capable of morality; they are capable of immorality. They are responsible to God, though not to the extent we are. They are capable of vast improvement, such as far transcends the powers of the brute creatures. What one generation requires in the way of intelligence and civilization may go down to the next age, which again may transmit its acquirements to the generation following.

The children of Israel were ordered to remember how the Lord had brought them out from the slavery of Egypt, all to impress them with the value of the privileges which they enjoyed in the promised land. So we may all remember the pit out of which we were dug. Most of us here are descended from the ancient Britons, whose character is drawn by such accurate historians as Cæsar and Tacitus, and we may add Herodianus and Solinus.

We can form a vivid idea of these ancient Britons from the account which has been given of them by historians. They painted their bodies cerulean, often with the figures of animals; they wore long and shaggy hair, and were clothed with skins. They believed in gods many, and practiced the mystic rites of the Druids, in which there was nothing to give them moral and spiritual ideas. They offered human sacrifices, which were supposed to be pleasing to the gods. A community of women, including mothers and daughters, fathers and sons, was the rule of the family. They offered prisoners of war as sacrifices pleasing to the gods, and in time of danger their best men submitted to death to appease their deities. There were frequent wars between the different tribes; and their armies were at times led or rallied by their women, as they were by Boadicea, for instance.

From this race, or a like race, the great body of the people of that country have sprung, and the most of those present at this convention. We know how these barbarians were elevated. First, the missionaries of the cross proclaimed Jesus and the blessing of salvation to them, and they were led by the power of God to listen and believe and to propagate the faith. At the Reformation they were put in possession of a purer doctrine, to which followed the civilizing influences of literature, science, and art. From that race have descended the great men of England, her theologians and philosophers, her orators and poets, her men of science and inventors, her statesmen and philanthropists. I am sure that by the grace of God and the same means the Indians may be raised to a like belief and civilization.

There is a dormant faculty in the Indian race. To us has been committed the duty of calling it forth. We have all been moved by the stirring address of Caractacus to the Romans, complaining of the wrongs to which his people had been subjected. I have read quite as eloquent appeals by the Indians against the injustice which has been done them by the American people. I know that I am descended from one of the rudest of that race, from what are called the "Wild Scots of Galloway," ranging

over the southwest of Scotland and northeast of Ireland. What has been done for my people by missions and schools we should do by the like means for the inferior races who are our wards. In the eleventh century of our era there was written by an Irishman a grand poem, by a man of my name. It was read to me in a translation by a great Irish scholar. I felt as I heard it that I could produce nothing to equal it, and that the people who could produce such a poet must be capable of immeasurable advancement. I can believe that in the course of time one of that race may become president of that college which I have lately vacated. I could wish that the lately appointed president of Amherst College, so admirably fitted for that office, might live so long that there would be Indian scholars ready to succeed him.

The method pursued by the bureau at Washington, discussed and sanctioned by the Mohonk Conference, seems to me to be fitted, more than any other plan which has been suggested, to accomplish the end we have in view—the Christianization and civilization of the race. I admire the statesman-like paper read at the Mohonk Conference last year by General Morgan and published in the record of its proceedings. I can not help being sorry for it; but I have come to the conclusion that it is absolutely necessary to break up the tribal system in favor of the allotment of the land in severalty. I have a fancy to see some of the tribes made Christian and still continuing tribes. But I am convinced that the people can not be elevated in the associations of the camp. There must therefore be property allotted to the individual, to call forth individual energy and ambition. In the change from one system to another, great care must be taken to preserve the institution of the family in which God means the young to be trained. In as many cases as possible, the children of barbarous parents should be placed for a time in Christian families. Thus only can better tendencies be called forth and the domestic virtues formed. It seems to me that the admirable schools of General Armstrong and Captain Pratt are founded on the right principles, and should be liberally supported and so extended as to be opened to all the young who can be brought into them.

As to the subjects taught, there must, in the first instance, be the English language, which should be required of every pupil. Their own tongues tend to narrow the intellect, and are not fitted to impart and express the ideas which expand the mind and excite higher aspirations. As to the specific branches taught, I do not know that we could have better text-books and reading-books than those used in our national schools. If the Indian children can be made to attend, I believe they are quite able to understand them. So far as I have observed, the children of uncivilized races are nearly as quick as our children are in taking in elementary instruction. Up to 15 or 16 years of age, the children of the barbarous races are not so far behind those of the more favored. I acknowledge that they are apt to be left behind, when they have to learn to use the more abstract terms and rise to the higher generalizations of the races which have been educated for ages.

To enable them to comprehend these there must be a process of evolution—which I believe to be a divine and beneficent one—continued for several ages. This will lead to the enlargement of the brain as an organ of the mind. I have been told by an intelligent gentleman who lived for several years in the British West Indies, that a hatter could tell you at what time a company of negroes had been brought to a plantation by the size of their brain; those who had been longest in the country and in contact with civilized men having larger heads than those who had been introduced more recently. Put the Indians only for a very few ages under civilizing and Christian influences, and undoubtedly the intellectual capacity would be greatly augmented. The success of late of negro students in Harvard in gaining high honors, shows what their race is capable of, and I believe that the Indians have a like capacity.

I certainly think that both the mission schools and the Government schools should be employed to elevate the Indians. The effort to raise the race will never be thoroughly successful unless they are taught by the Bible and under Christian influence. In the mission schools the Bible is the most powerful instrument which they can employ, even for the mere quickening of the faculties.

But how are we to get religion introduced into the national schools which Indian children attend? There may be some difficulty in doing this. It starts one of the most perplexing questions of the day, that of teaching religion in national schools. But where there is a will there is commonly a way. In most cases the teachers who seek schools where Indians are taught are Christian men and women, and they will find means of giving religious instructions within their schoolroom, or beyond it, without violating any national law or the rights of conscience. Let the missionary societies watch carefully over the appointment of teachers in the national schools in which Indians are taught. In cases in which the national schools do not give religious instruction, the ministers in the district should be invited to do the work, and they will often do it more effectually than the ordinary teacher. To encourage them the missionary societies may have to add to their salaries as pastors, and this will entitle them to overlook the work. However done, the Christian people of this land

must see that the gospel is made known to every one of this heathen people, as not only the means by which they can be brought to know of a holy God and a loving Savior, but by far the most effective means of calling forth intelligence and producing civilization.

The following report of the business committee was adopted: *Resolved*, That opening addresses and papers be limited to 20 minutes, and that remarks succeeding be limited to 10 minutes, unless toward the close of debate the President deems it expedient to limit remarks to 5 minutes; no one to speak twice on the same subject until others who wish to speak have been heard.

Voted, that the order of the morning be as follows: Paper by Dr. McCosh, paper by Phillip C. Garrett, paper by T. W. Blackburn.

Voted, that we recommend that a committee of three be appointed to draft and present this evening a series of resolutions relative to Gen. Clinton B. Fisk.

Voted, that the remainder of the evening be devoted to reports from the field.

The following paper was then read by Phillip C. Garrett, of Philadelphia:

ON THE CHOICE OF INDUSTRIES IN INDIAN EDUCATION.

In the winter of 1889-'90, our host and myself had an opportunity to visit the remote reservation, at Yuma or Fort Yuma, in company with the agent, Major Horatio N. Rust. The reservation, a few miles from the débouchure of the Colorado River into the Gulf of California, covers an area of 45,880 acres of good bottom land on the California side of the river, contiguous to the site of the old fort, and directly opposite the village of Yuma on the Arizona side. Of course, the materials for irrigation are abundant; and, as the soil is rich and easy, it is only a question of methods whether the land shall be made arable and prolific. The present Indian village lies along a strip of low ground, forming a valley which empties into the river, and is not unfrequently overflowed. The surrounding land is not much higher, but part of it at least enough so to escape inundation, and the object of the visit on the part of the agent was to look into the feasibility of inducing the Indians to remove their village to a site less likely to be flooded in time of deluge. What the irrigation schemes of Congress may do to bring the Yumas into the midst of white civilization it is impossible now to foresee; but up to this writing they are very much isolated, and it were happy for them if the wretched Mexican adobe settlement of Yuma had also been 100 miles away instead of at their very doors. Southward they are near the Mexican line, and northward and westward the great Colorado desert stretches its vast and arid area hundreds of practically impassable miles, save for the line of the Southern Pacific Railroad, which, fearless of marine reënforcement, defies the dangers of starvation and thirst. This remarkable sunken barrier, manifestly the basin of an ancient sea or the prolongation of the Californian Gulf, lies hundreds of feet below the level of the Pacific Ocean, and is so barren of vegetation and so overlaid with saline and alkaline deposits that foot of man can not safely venture across its breadth; and human and equine bones, bleaching on the snow-white surface, certify to the foolhardiness of such as will so hazard their lives. Northward and eastward lines of barren mountains rear their castellated forms in picturesque outlines against the sky, and eastward lie the broad and uncultivated plains of Arizona.

It is perhaps due to these natural defenses that this tribe retains, in close proximity to a single white settlement, a spirit and independence still lofty and almost defiant at times, in marked contrast to the abject and indolent air of many of the California Indians; who have not only been broken by serfdom to the Franciscan Fathers, but surrounded and swallowed up in the tide of American civilization which has inundated California. Within a few years, the Yumas were without clothing, except the natural masses of coarse, straight, black hair which still thatch their heads and adorn their shoulders, and the red and blue paint with which they yet continue to decorate their skins. Unless it is now and then a withered and wrinkled old person who has not outlived nature's ancient fashions, they now wear decent though not exactly European costumes. The men, though hatless and unshod, are dressed in shirts and pantaloons, and the women in something like a Mexican garb, consisting of skirts and gayly colored blankets, of scarlet or blue, often drawn over their heads. I believe in two days' wanderings up and down the Indian village and the streets of Yuma we did not see even a naked infant. This is probably in large measure due to the influence of the excellent Roman Catholic Sisters, who with zeal and self-sacrificing industry were conducting a very good school in the barracks and officers' quarters of Fort Yuma. The children in the school were neatly clad in civilized garments, including good shoes and stockings and head-gear. In a few instances the pride or vanity of a boy would not allow him to sacrifice his abundant locks of black hair for the white man's hat; but in most cases the barber had done his work, and the transformation was complete. The force of example, the recognized superiority of the white race, and that powerful human civilizer, imitation, was thus, by the daily sight of these children, leavening the whole lump of savagery;

and becoming conscious, like our first parents, they were clothing themselves in modesty.

I have referred to the fine type of their manhood, and wish to emphasize it. The young women were comely and pleasant-faced, and the men had a proud and dignified bearing that bespoke reserved power. They were reticent, and apparently averse to intrusion and to questioning. When they moved, it was with a splendid grace and agility. They were lithe and athletic. When they walked, it was with a grand, quick stride. When they worked, it was with activity and an energy that bespoke vigor and a fire within. I watched two men polling a raft across the turbulent waters of the Colorado, which here rolls, a red current of modified or muddified liquid, in powerful swirls to the Gulf, and I have seldom witnessed such whole-souled effort as they threw into their work. It looked as though the torrent was too much for them and they might be swept away; but, to my admiration, they not only got across in safety, but adroitly brought their craft to the very wharf to which evidently their primitive but dexterous navigation had been directed. We were told by the surgeon that the tribe was deeply infected by the vices and diseases which contact with United States soldiery always introduces among the Indians, and this was not much improved by the contiguity of a lax frontier white settlement. Yet such were the men; and I was much impressed with the fine material they presented for the best results of civilizing processes. They seemed to be happy. Whether they would continue to be as much so admits of a doubt, as the foundation of civilization is said to be discontent; but here were undoubtedly the elements of a better existence. The intellect and the energy were ready, like the rapids of Niagara, to be harnessed in the interests of Christianity, of progress, and material prosperity. The school was doing good work, and was starting a good base course for the superstructure.

In visiting the dwellings of the Indians, a pleasing variety of home industries was observable, and indications of some manual skill. The love of home and of each other was unmistakable, and a portion of their labor was directed to the construction of their homes and enclosures of wattles. Foresight was manifest, and granaries like huge baskets bore witness to providence; and here were the seeds of that love of accumulation which he presumed to be one of the strongest symptoms of enlightenment. They have apparently partaken of the fruit of the tree of knowledge of wealth and poverty. We witnessed their cookery, and even ventured to taste the results thereof, in an appetizing pancake, with a Spanish name, that was worthy of Ireland. The soups, purée of beans, if I remember aright, were prepared in those remarkable and not inartistic, water-tight baskets, which, so far as deponent knoweth, are without a parallel among the denizens of oriental America. We saw no pianos in these humble abodes; but ocular demonstration was not wanting of a knowledge of music, for we bought of the son of Chief Miguel a light and pretty flute, which, I presume, was on the same model as the reed which the god Pan used to play to the ancient Greeks. Blankets abounded, but probably not the fruit of the Yuma loom; for looms we saw none. They may have been Navajo blankets, or Narragansett, or Manayunk. If Navajo, at least, they will serve equally well to point the moral of my story.

In pottery, however, certain of the Yuma families appeared to be proficient, shaping utensils with their own hands from the clay of the country, and not only utilitarian utensils, but also, like Luca della Robbia and Palissy, artistic figures of living things, and not usually of soulless things, but those called by Tennyson "the roof and crown of things." The imitative faculty was especially illustrated (and to this we would call particular attention) by the accurate reproduction, by one of these native artists, of a cup, a European cup, a fac-simile of the stout vessel from which coffee was imbibed at the Yuma Hotel across the river.

Now here was quite a *menu* of trades,—short, it is true, of few courses, yet long enough to suggest the possibility of developing, in the course of time, a series of industries that for magnitude and the quality of their products may challenge competition, and go far toward making this untutored savage, so recently in the Adamic and Evil condition, a not contemptible rival of his white neighbors. It may be long before a World's Fair is held at Yuma, and the climax of her æsthetic attainments found; but they have nearly reached the Mosaic stage of the chosen people already.

Two brief lessons it is my object to draw from this little narrative. One of these is that we should not despise the self-denying labors of Roman Catholic Sisters. Among all the instances of devotion in philanthropic work, seldom have I anywhere in the East or West met with any that excelled in faithfulness that of the members of Catholic sisterhoods. I can not join in any denunciation of them or their schools; and, in humility and childlike simplicity, my experience is that they are the peers of any. My especial purpose, however, is to call particular attention to the basis which certain rude and infantile industries, already in operation among the Indians, afford for most successful education and improvement. In my branch of the militant church there is an annual query whether Friends are careful to train the young in such business "as they are capable of." Here we have undeniable proof of the capability of the Indians in two or three industries at least. It may, indeed, well be

questioned whether any instruction which Caucasians may give them in blanket or basket making will cause their wares to bring higher prices in the market than those they are making, so long as there continues to exist the present *furor* for Indian curiosities. But the time will come when this will cease; and meanwhile we should be building up the industry, revivifying it, fitting it for larger and cheaper markets, converting rude and savage into classic art in their decoration, and, in fact, aiding our pupils to "rise on stepping-stones of their dead selves to better things." I am not sure but in basket-making the Indians are peers of any manufacturers, perhaps the superiors of any. But let us take the present feeble but definite and interested efforts at pottery among the Yumas as a basis for their industrial education. It is quite conceivable to me that an enterprising, clever, and at the same time disinterested artist and mechanic in porcelain might by unremitting effort, in the course of time, make Yuma the hive of as busy an industry as Trenton, with a forest of smoking furnace-stacks, and producing a style of pottery, characteristic, unique, and meritorious, for which there might be a great demand. I would begin by introducing potters' wheels, and the simplest forms of work, educating them in the different kinds and values of clay and of quartz, in the producing of a glaze or enamel, and in the simplest improvements in decoration; then introduce the best furnaces and utensils, and gently lead them on, as they are able to bear the growth, to better and better productions.

And so with blanket making, is it not, from what we know of the progress of the Indian, a possible thing to teach him the use of better looms, to introduce modern processes for carding wool and spinning it, to inform him as to the kinds of wool and methods of sorting and washing and dyeing it, that would introduce the Navajo into a new world of profit and prosperity in his own chosen field?

This is the point—in his own chosen field—wherein there is the nucleus of an industry, the more skilled and promising the better; yet, however unpromising, let us avail ourselves of this nucleus and build around it. Whether it be textile fabrics or pottery or basket making, if the Indian has begun it himself is it Utopian to believe he will not, under proper fostering influences, be capable of attainment? I believe not. Having had before my eyes this summer an instance in one of the Hampton Indians whom General Armstrong was good enough to send me, I believe not. For I do not hesitate to say that this Indian, for skill in handiwork, was far superior to any white man I have ever found in the neighborhood where he worked, and was worth higher wages.

The suggestions which I wish to make then, drawn from thoughts that "arose in me" during this brief visit to the Yumas are these, and they are made in submission to those whose experience in practical work among red men renders their modifications valuable:

(1) That when disposed to indignation that Roman schools should have so large a share of government patronage, we should remember that any censure on this account should not lie against the zeal of that church whose ardor and industry in philanthropic labors, and in *promoting the cause of Christ as they see it*, are worthy of all imitation on the part of the Protestant churches; it lies against that public opinion which, directly or indirectly, can sustain such appropriations. And we should be very tender toward those servants of God whose self-denying lives, devoted without stint to good works in profound faith, merit our admiration.

(2) That, while industrial education is receiving attention as never before, in all systems of popular instruction among people of Caucasian races, it needs much greater proportionate consideration on behalf of the Indians at the present stage of their development. It would not be amiss if one-half of the money now expended upon the literary education of the Indians were bestowed upon their training in agricultural and mechanical pursuits, with the full purpose of making them adepts in these and enabling them to be self-supporting, even if they know little else for half a century but the three R's.

(3) In the choice of industries: That we should especially develop those in which the Indians have already shown some skill of their own evolution—not to the exclusion of others, many of which may prove useful, according to the environment of a tribe, but in the reasonable expectation that in them would be found the best opportunity for profitable occupation, and therefore for elevation in material prosperity.

President Gates said that he wished to say a word about Henry Kendall, who was at the conference last year with Captain Pratt. After completing his studies at Carlisle this young man entered Rutgers College preparatory school and, after 2 years of work there he entered college, where he showed among other things a great capacity for football. "Perhaps," said President Gates, humorously, "we ought to have sent him to Princeton." He was a favorite at Rutgers from the first, and was fairly treated. Toward the conclusion of the freshman year he said that he had not been sleeping well for a month. A physician was asked to prescribe for him, but it was found that the secret of his sleeplessness was that he had received letters from home,

saying that those whom he loved were living in discomfort and in great need of him. "I never saw a young man manifest a deeper and more tender affection for his mother," continued President Gates. "I never knew a man whom it cost more to break off his studies than it did him. He said that he could not possibly stay and leave his mother to suffer. He is now at home, ministering to her. I hope he will come back to Rutgers at some future time. He was not only a good student, but he was capable of earning excellent wages as a carpenter, the trade that he had learned at the Carlisle school. On one occasion since he has returned to his people, when there came trouble with reference to the surveyed route laid out by a railroad company, and there was great danger of a riot among the Indians, the influence of this young man carried the day for good order."

A paper on Indian education was read by Mr. T. W. Blackburn, chief of the education division of the Office of the Commissioner of Indian Affairs.

THE EDUCATIONAL WORK OF THE GOVERNMENT AMONG THE INDIANS.

I am sure no topic is nearer to your hearts, and I trust you will find much encouragement in what may be shown of the progress of the past year, and much hope for the future of a race too long pampered by policies tending to pauperism, pauperized by policies tending to paternalism, and prevented from adopting and enjoying our civilization by a system of barter, betrayal, and butchery.

As most of you know, although many scattered schools have been maintained among Indians for over half a century, the national system of schools for Indians dates its small beginning from 1876, when an appropriation of \$20,000 was wrung from a doubting Congress. In 1882, \$487,200 was appropriated. In 1885 the million point was passed. In 1889, \$1,364,568 was the grand total for educational purposes, the growth of the work being extremely slow between the last two dates. One year there was an actual decrease of 2 per cent. from the amount of the preceding year. But the present Congress has displayed a rapidly expanding comprehension of the importance of the work, and has placed at the disposal of the Indian Department the generous sum of \$1,42,770 for education, an increase of 35 per cent. over the sum appropriated in the preceding year.

The table shows the sums appropriated for Indian education for the fiscal year 1891:

For support of schools	\$776, 870
Construction of buildings and repairs.....	125, 000
Purchase of stock.....	10, 000
	<hr/>
	911, 870
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Erection of industrial school building at Blackfeet Agency, Mont.....	25, 000
Albuquerque (N. Mex.) school	46, 500
Carlisle (Pa.) school, including pay of superintendent, \$1,000.....	121, 000
Chilocco (Oklahoma) school.....	50, 000
Carson (Nev.) school	25, 000
Pierre (S. Dak.) school	35, 000
Construction of school buildings near Flandreau, S. Dak.....	25, 000
Santa Fé (N. Mex.) school.....	25, 000
Genoa (Nebr.) school	50, 000
Erection of buildings for an industrial school on the Shoshone Reservation, Wyo.....	25, 000
Grand Junction (Colo.) school.....	35, 000
Support and education of 120 Indian pupils at school at Hampton, Va....	20, 040
Haskell Institute, Lawrence, Kans.....	122, 500
Support and education of 200 Indian pupils at Lincoln Institute, Philadelphia.....	33, 400
Salem school, Oregon.....	70, 750
Support of 300 Indian pupils at St. Ignatius Mission School, Jocko Reservation, Mont.....	45, 000
Support of 60 Indian pupils at White's Manual Labor Institute, Wabash, Ind.....	10, 020
Support of 80 pupils at the Cherokee Training School at Cherokee, N. C. . .	13, 360
Education and support of 100 Chippewa boys and girls at St. John's University and at St. Benedict's Academy, Stearns County, Minn., and 100 pupils at St. Paul's Industrial School, Clontarf, Minn.....	30, 000
Care, support, and education of Indian pupils at industrial, agricultural, mechanical, and other schools other than those herein provided for.....	75, 000
Support and education of 60 Indian pupils at St. Joseph's Normal School, Rensselaer, Ind.....	8, 330

Support and education of 100 Indian pupils at St. Boniface's Industrial School, Banning, Cal.....	\$12,500
Support and education of 100 Indian children at the Holy Family Indian School, at Blackfeet Agency, Mont.....	12,500
Transportation of pupils	40,000
Total.....	1,867,770

To the influence of the Mohonk Conference, the Indian Rights Association, and other friends of the Indian, sustained and reinforced by the press, the educational organizations of the country, and a growing public sentiment in favor of applying business principles to the problem of civilizing the red man, the present administration owes this official and substantial mark of approval of the policy which has been outlined by the Commissioner of Indian Affairs, and indorsed by the Secretary of the Interior and the President of the United States. Indian education is now, as it never was before, a topic of general discussion and interest.

My review must be confined, at most, to the comparatively brief period of the last 15 months. Without reflecting upon preceding administrations or drawing invidious comparisons, it is proper to say that Commissioner Morgan found a fine missionary field in all branches of the Indian service. Those who have visited Indian reservations know that, perhaps for want of sufficient funds, the management of Indian affairs, particularly in connection with the schools, has been niggardly in its expenditures, unappreciative in its salaries, and absurdly economical in the matter of buildings, furniture, and appliances. Therefore the present administration finds it necessary to devote itself assiduously to the work of rehabilitation and reorganization. Better teachers are sought, buildings are being repaired, additions constructed, better furniture purchased, sanitary conditions improved, shops added, farms and gardens better cultivated, the table fare made more abundant and palatable, and better grades of stock obtained; and the constant effort is to place the whole system, morally, intellectually, and materially, upon a higher plane of excellence.

There is much yet to be accomplished in the way of new and enlarged buildings before the reservation school work can be said to be fairly opened. Congress, at its session just closed appropriated \$125,000 for buildings and repairs on these reservations generally, and gave us in addition \$25,000 each for Blackfeet and Shoshone Agencies, a very satisfactory increase over former appropriations, though not half enough. A statement of pressing necessities in the way of buildings made up for the Commissioner's information, shows an aggregate of more than \$500,000 demanded to-day.

The following table shows requirements of the Indian school service July 1, 1891, in the way of buildings and repairs, based for the most part upon estimates of agents and superintendent more or less formal and allowing no more than \$12,000 for any building, and exclusive of schools specially appropriated for.

Cheyenne River, South Dakota.....	\$4,915.44
Cheyenne and Arapaho, repairs.....	2,301.95
New building for Cheyenne school.....	12,000.00
New building at Cantonment.....	12,000.00
New building at Jesse Bent's ranch.....	6,000.00
New building at Seger's colony.....	6,000.00
Crow Agency, Mont.....	12,000.00
Crow Creek and Lower Brulé, S. Dak., two buildings.....	24,000.00
Colville Agency, Wash.....	12,000.00
Fort Belknap Agency, Mont.....	3,000.00
Fort Peck Agency, Mont.....	2,500.00
Fort Hall, Idaho.....	2,500.00
Fort Lapwai, Idaho.....	10,000.00
Grande Ronde Agency, Oregon.....	1,800.00
Green Bay Agency, Wis., repairs.....	5,000.00
Boarding school for Oneidas.....	12,000.00
Day schools, repairs.....	2,500.00
Hoop Valley Agency, Cal.....	2,000.00
Klamath Agency, Oregon.....	10,000.00
Kiowa Agency, Oklahoma.....	1,500.00
La Pointe Agency, Wis., four small boarding schools, to cost \$5,000 each, at Vermilion Lake, Lac Court d'O'Reilles, Lac du Flambeau, and Bois Fort.....	20,000.00
Lemhi Agency, Idaho.....	3,500.00
Mission Agency, Cal., boarding school.....	12,000.00
Mission Agency, Cal., day schools.....	3,500.00
Moquis Agency, Ariz., new boarding school.....	12,000.00
Moquis Agency, Ariz., repairs and additions	6,000.00

Navajo Agency, Ariz., two new boarding schools	\$24,000.00
Nevada Agency, Nev.,	7 065.90
Neah Bay Agency, Wash.,	8,000.00
Omaha Agency, Neb., shops, etc.,	5,000.00
Osage Agency, Oklahoma, shops, etc.,	3,000.00
Pima Agency, Ariz., to complete building	5,000.00
Pima Agency, Ariz., small boarding school for Papagoes	6,500.00
Pine Ridge Agency, S. Dak., two new buildings	24,000.00
Pottawatomie, etc., Agency, Kan.,	6,000.00
Ponca, etc., Agency, Oklahoma	2,500.00
Puyallup Consolidated Agency, Wash., new buildings at S'Kokomish and Quinalt	10,000.00
Repairs	1,500.00
Quapaw Agency, Ind. T.	2,400.00
Rosebud Agency, S. Dak., day schools	11,000.00
Rosebud Agency, S. Dak., boarding school	12,000.00
Round Valley Agency, Cal., new boarding school	8,500.00
Southern Ute Agency, Col., new boarding school	12,000.00
Sac and Fox Agency, Iowa, semi-boarding school	2,000.00
Sac and Fox Agency, Oklahoma, two new boarding schools	20,000.00
San Carlos Agency, Ariz., two new boarding schools	24,000.00
Sisseton Agency, S. Dak., repairs and additions	6,000.00
Tongue River Agency, Mont.,	12,000.00
Uintah Agency, Utah, at Ouray, boarding school	17,000.00
Umatilla Agency, Oregon, shops, etc.,	3,000.00
White Earth Agency, Minn., new buildings at Leech Lake and Red Lake, at \$6,000 each	12,000.00
New building and repairs at Agency	12,000.00
Warm Springs Agency, Oregon	12,000.00
Western Shoshone Agency, Nev.	8,122.50
Yankton Agency, S. Dak., repairs	4,300.00
Fort McDowell, Ariz., to fit buildings for school	10,000.00
Fort Mojave, Ariz., to fit buildings for school	5,000.00
Fort Totten, N. Dak., to fit buildings for school, at least	10,000.00
Making a grand total of	506,905.79
From which deduct amounts which may become available from treaty funds	95,000.00

Leaves the net sum necessary for the reservation schools to be appropriated by Congress	411,905.79
Amount appropriated by Congress	125,000.00

An excess over amount appropriated of 286,905.79

New buildings are now contracted for, are in course of construction, or are about completed, for the following reservation schools:—

Fort Hall, Idaho; Fort Belknap, Mont.; Fort Sill, Oklahoma; Navajo Agency, Ariz.; Omaha Agency, Nebr.; Pima Agency, Ariz.; Puyallup and Yakama Agencies, Wash.; Quapaw, Ind. T.; Sisseton and Yankton Agencies, S. Dak.; Umatilla, Oregon; and Uintah, Utah.

New buildings have been completed within the year and are now occupied for school purposes at Fort Peck Agency, Mont.; Yankton Agency, S. Dak.; Puyallup Agency, Wash.; Mescalero Agency, N. Mex.; Fort Hall, Idaho; Navajo, Ariz.; and Santee Agency, Nebr. New buildings are proposed for this year at nine other agencies. Special appropriations have been made for extensive additions and repairs at nearly all the training schools, and for an entirely new training school at Flandrau, S. Dak.

It is believed that the present year will see marked improvement in the material conditions of all the schools both on and off the reservations.

The Indian Office has been fortunate in securing possession of the abandoned military posts at Fort Totten, N. Dak., and Fort Mojave, Ariz. Also negotiations are in progress for Fort Randall, near the Rosebud Reservation, S. Dak. At Fort Mojave accommodations are now ready for from 100 to 200 pupils, to be taken from the Mojaves in the vicinity of the fort, and from the Suppai and Hualpais tribes,—all wanderers in Arizona, without agency supervision, annuities, rations, or other aid from the Government. It is virgin soil for a Government school, but promising, nevertheless. At Fort Totten a large industrial school will be developed.

In the past year new training schools have also been made ready for occupancy at Carson, Nev., Pierre, S. Dak., and Santa Fé, N. Mex. These, with Fort Totten and Flandrau, will bring into the work the force of twelve well-equipped training schools,

capable at once of accomodating nearly 3,000 pupils. With the improvements already projected under this year's appropriations and others anticipated, it will be entirely possible within 13 months for these schools to carry not less than 3,300 pupils. Eventually, these training schools are to be filled by promotions from the reservation schools; and their pupils, aged from 14 to 18 years, will compare favorably in acquirements with children of like ages in the public schools, enjoying the added discipline of practical, systematic, and persistent industrial instruction.

The training schools are conceded the highest place in the Indian school system; and more noticeable progress is made in them than at the reservation schools, for obvious reasons. At the seven training schools 2,112 pupils were enrolled last year, and the average attendance for the 12 months ending June 30 was 1,819.

The national Indian school system comprises training schools, already referred to, reservation boarding schools, and reservation day schools. Each class has its peculiar merits, and all are working harmoniously upon well-defined lines and in pursuance of a suitable course of study.

The reservation day schools are the least effective. They are often the sole evidences of civilization in their localities, and the nearest white person other than the teacher is 15, 25, 50, or perhaps 100 miles distant. The environment is not encouraging, and the progress of the pupils slow; but the camp school is invaluable as a civilizing force in the Indian country. Agent McLaughlin, of Standing Rock Agency, says the day, or camp, school has a marked influence for good upon the old people as well as the young, and that a drive among the tepees, or huts, will reveal its presence. A cloth spread over a board or box for a table, a wash-basin outside the door, a suggestion of an apron, a white handkerchief, or perhaps a picture cut from a pictorial paper on the wall, are small things in themselves; but these seen in an Indian settlement speak volumes of praise for the faithful day school teacher. The day schools are despised by casual visitors. Official inspectors condemn them as worthless; but the most intelligent agents favor them for their influence upon the adults, for their usefulness in breaking the way for attendance at the boarding schools, and because at many of them conscientious, earnest, and competent teachers have achieved really remarkable results.

The reservation boarding schools are the genuine leaven which will leaven the whole lump of barbarism. They are the common schools of the Indian country, bearing the same relation to the training schools that primary grades sustain to the grammar and high schools of our cities. They are the inspiration of the Indian child for something better, and lie at the very foundation of the general plan of elevating the race by educating its children. They perform their work faithfully, and the best results to the whole body of Indians will be just as certainly achieved through these home schools on the reservations as the intelligence of a white community is increased by its common schools rather than its colleges and high schools. It is my firm personal conviction, with all respect for those who think otherwise, that the salvation of the Indian is in the reservation boarding school, where the great majority must be trained to citizenship, if trained at all. These reservation schools are distant from public view. The teachers have none of the stimulus of popular applause, none of the special advantages incident to an environment of sympathetic civilization; yet theirs is far the most responsible duty, and they merit your active, effective, philanthropic coöperation.

As to these reservation schools, especially, it may be said that an increased attendance has been secured, extensive repairs on buildings have already been made, agents have been instructed to consider the educational work of the reservations of first importance, and the *morale* of the school service has been vastly improved. But the past year has added to all these an entirely new feature. For the first time in the history of this work, agents, superintendents, and school employes, and all concerned, have been given a definite outline of their duties and privileges. A formal code of regulations has been promulgated, which clearly sets forth the objects to be accomplished and the methods of their accomplishment.

Also, for the first time, a uniform course of study for the reservation schools has been devised and adopted. This course of study is elementary. It covers a period of 8 years, and provides for a scholastic advancement about equivalent to the work of 6 years in the white common schools, including in addition regular and careful attention to industrial training. One of the brightest superintendents pronounces this by far the most important step yet taken; and so satisfactorily has it seemed to meet the situation that some of the contract schools have already indicated their purpose to adopt it. Sooner or later all these schools will accept it as a guide, and the system will be harmonious, effective, and popular.

I can not close this paper without a brief reference to the men and women who are working out the details of this national philanthropic enterprise. At the boarding schools, they toil 7 days of each week, and often the exigencies of the service require them to work likewise 7 nights of the week. Their salaries are meager, their surroundings barbarous, the climate often trying, and the isolation almost in-

tolerable. They endure all the hardships of the frontier, but without the compensations of pioneer life among whites. Theirs is a true missionary labor, and their only adequate reward comes from the consciousness of doing good to despised, degraded, and, in some instances, hopeless and indifferent pagans. There are no sinecures in the Indian school service, and they are brave women and self-denying men who will devote themselves to this work. Because it has the fascination of missionary endeavor, and teachers become attached to their pupils and their duties, it appears possible to retain excellent employes even at salaries wholly out of proportion to the services required and rendered. I well remember how the tears glistened in the eyes of a strong man, who had been banker, legislator, leader, and politician, and who secured his position in one of our largest schools by political influence, as he spoke to me of a class of fifty or more little boys and girls, and explained his duties in connection with their education.

Only last week we received a letter from a charming woman, who has gone to assist in opening and conducting a new school 140 miles from the nearest white settlement, in which she says: "Provisions are exceedingly expensive, flour being \$9 per barrel, and other supplies proportionately high. As yet there are no comforts of any kind here. We are sleeping on the floor, with no substitute for a bed save a tent which we found here. Our trunks are 30 miles away, and a teamster has offered to bring them over for \$20. There is no means of conveyance of any kind from here, so we can not but feel quite helpless." Yet this is a highly educated Southern lady, who has been in the service for a number of years, and who remains in the work because she loves it.

The following table shows the relative condition of educational work among the Indians for the quarters ending December 31, 1888, March 31, and June 30, 1889, and the same three quarters of 1889-'90, and is the fairest exposition of the progress of the year, inasmuch as it comprises those months in which all the schools are in operation.

Kind of school.	Average enrolment.			Average attendance.		
	1889.	1890.	Increase.	1889.	1890.	Increase.
Government boarding	4,487	4,764	277	3,694	3,979	285
Government day	2,467	2,618	151	1,578	1,742	164
Government training	1,770	1,991	221	1,670	1,879	209
Total	8,724	9,373	649	6,942	7,600	658
Contract boarding	8,376	8,808	432	2,978	3,426	448
Contract day	1,064	848	*216	622	539	*83
Contract special	972	939	*33	899	897	*2
Contract total	5,412	5,595	183	4,499	4,862	363
Grand total	14,136	14,968	832	11,441	12,462	1,021

* Decrease.

Another, who teaches a day school in New Mexico, says: "The house has stood empty for some time, and the roof leaks centipedes, while there are spiders and lizards galore. I am in a constant state of wild apprehension. Then I have to send 66 miles for every article of food, and," she humorously adds, "have lived on ham and eggs till it is hard to tell whether I shall eventually grunt or cackle."

My work being chiefly connected with the Government schools, I have confined my remarks entirely to them, but wish also in one word to bear testimony to the general excellence of those conducted by religious and other organizations, both those carried on under contract with the Government and those independent of its aid.

An audience like this, representative of culture, disinterested philanthropy, practical charity, and effective missionary zeal, need not be told how promising is the field of labor among the 250,000 Indians of our country, and particularly among the 36,000 or more Indian children. With the Government able and at last willing to provide for their secular education, and now forcing them out into the enlightenment, the enterprise, and the evil of our white settlements, the churches, societies, philanthropists, and good citizens generally, will need to be both earnest and enterprising if they are to keep pace with the movement and to Christianize the race as rapidly as it is civilized, absorbed, and Americanized.

A telegram from Dr. Dorchester, superintendent of Indian schools, was received from Oregon, as follows:—

"Mr. A. K. SMILEY: Thanks for invitation. Regret distance forbids going. Must

finish Oregon and Washington. Since February, have thoroughly inspected New Mexico, Arizona, California, and Nevada. The good work is advancing well. Government is removing bad officials, but not easy to keep other bad ones from getting in at a distance under present system."

DISCUSSION.

General JOHN EATON. I wish most heartily to thank the management for the delightful manner in which they have presented this subject in its different bearings to us this morning. The outline of the present state of affairs from General Whittlesey, the philosophical view from Dr. McCosh, the very practical observations of Mr. Garrett, and, finally, this valuable and comprehensive report from the official source of information have made an excellent opening for the meeting. You all know that the prejudice against the Indian in his immediate neighborhood is such that it is very difficult to get his neighboring white men to deal with him justly, or to open to him the avenues for his improvement. In 1870, in my first official visit to the schools on the Pacific coast and along through the interior where the Indians lived, it was almost impossible to find any school management which would admit an Indian child. Again and again I came across an Indian family who had made considerable progress, who had house and property, and were living an industrious and honest life, who were desirous of improving their children. Yet these children were not admitted to the schools of the white people. A great change has come about in that respect. It is necessary to secure to the Indian, wherever he may be among white people, the same common school privileges that every other child enjoys. As the progress of separation goes on, they will live among white people; and they must have the same opportunities that other families have for their children. I should like to have Mr. Blackburn state the progress in this direction.

Mr. BLACKBURN. A circular was sent from the Indian Office to the superintendents of education and of public schools in the Territories and States where there are Indians, indicating that it was the policy of the Government to secure the attendance of as many children as possible in the white schools in the Indian communities or adjacent to the reservations. But, as Indians pay no taxes, and have no means of paying for schools, the Government offers \$10 per quarter for each Indian pupil induced to attend the white public school, the officers of the school district submitting proper vouchers to show that the Indian child has been in the school, and that they have encouraged him and made it comfortable for him. The school district is obliged to furnish books and all necessary supplies.

General EATON. From what fund is this money paid?

Mr. BLACKBURN. From the general school fund. The entire sum of \$1,846,000 is divided up into several special funds, and this money is drawn from one of these divisions. Reports have been received from a number of States, and the idea has been taken very well. It is practically certain in the course of another year or so we shall have hundreds, if not thousands, of Indian children attending schools adjacent to the reservations where they have taken allotted lands. The Indian land will not be taxable for 25 years. The white people would have to pay all the taxes for schools. Where there are 5, 10, or 15 Indians, the taxation against the whites would be more than they could stand; but, where this inducement of \$10 a quarter is offered, they will be willing to allow the Indian children in the white schools. But for the support of Government, there would probably be no schools in many places, either for the whites or for the Indians.

General EATON. There is still another point of interest—the setting apart of a limited amount of money by which young Indians of the best talent, aspiration, and character may have opportunity for higher instruction. Will Mr. Blackburn state the facts on that point?

Mr. BLACKBURN. There is an appropriation of \$60,000 for industrial, mechanical, and other schools. Of this sum there is a part laid aside, from which it is possible to give an opportunity to young men like Henry Kendall, for instance, or Dr. Eastman, or Montezuma, and a few others who have ability in certain directions, to attend colleges and other institutions. We have applications for something like 50 pupils of this character. Some want to go to medical colleges, some to law colleges, some to other institutions. They have completed the course at Hampton or Carlisle, or at some denominational school or reservation school, and feel that they have demonstrated their ability to take a higher course. It is the idea to give individual Indians such courses with money that has been laid aside for that purpose. Some years ago the same thing was done. The present idea is to restore that method to its proper place in the educational system.

The president then invited Rev. Thomas L. Riggs, of Oahe, S. Dak., to speak.

Mr. RIGGS. I do not know of anything that has been so marked as a matter of contrast between now and 10 or 15 years ago as this matter of education among the Indians. It has grown almost beyond our own stature. We have come to feel that

the work is larger than we are. It is training us faster than we are fitted for it, and we are having more room to work in than we are capable of filling. The encouragement that has come from the Government schools has been very great. Our own work has been almost beyond the limits of these schools; for it has been with the wild fellows, with those who are sometimes called the "woolly men of the West." But even there there has been a great deal of encouragement; for among the wilder Indians of the reservation there has been decided advance. Eighteen years ago, when I went out to that region, as I crossed the river an Indian stepped up and said to me: "I understand that you have come out here because you are the son of your father, and because you have some things to teach us. It would be well for you not to come over here, or I shall have something that I can teach you; and that is that, if you come up to the Black Hills some Indian will carry off your scalp." We do not hear anything of that kind now. We had among these men such men as "Big Feet," or "Spotted Eagle," as he is called properly. That man hates the better element. He stands as representing the Indian element; the old heathen element. As far as he has any influence, he has exercised it against civilization and Christian effort. Yet that man said to me last spring, "I wish we had a school in this village." It meant something for him to say that. "I wish," he said, "that we had a teacher here." That is 95 miles west of the Missouri River, near the foot of the Black Hills, on the Cheyenne River. This man, who is the wildest of all these men, asks for schools and a teacher. I had to-day a letter from Captain Irvine, stationed at Fort Keogh, who tells me that Lieutenant Casey, of the Twenty-second Infantry, has gathered a body of Northern Cheyennes together, enlisting the men as scouts; and he asks for some help in the way of students from Eastern schools who have returned to the reservations, who should be enlisted as soldiers to be appointed noncommissioned officers. That is an indication of advance and encouragement. It is less than 20 years since an Army officer told one of our missionaries that he held that soldiers had a right to their own pleasures, and that no one should prevent them. This was when some one had protested on account of gross immoralities. We have nothing of that kind to meet to-day. We have encouragement of many kinds, but the greatest encouragement in the world comes from Mohonk.

General EATON. May I ask Mr. Riggs to tell us what the effect has been of the application of United States laws to the Indian?

Mr. RIGGS. Very good, so far as I have seen. Let the Indian go into the courts. It costs him something, but it is a vast education for him. I had occasion last spring to know one of our Indians who got into a quarrel with his wife, and she went off to her people. He took the matter into the courts, and swore out a warrant against her; and the sheriff came over with the warrant, and carried the wife back. It was the first case that the new county had ever had, the first fee the sheriff ever had, and it cost the Indian \$40 and he lost his case. It was a splendid education for him.

Mr. AUSTIN ABBOTT. Do you find any serious deficiency in the practical working of the law for the protection of the Indian's property; and, if so, on what points?

Mr. RIGGS. I can not say that I have studied that matter as carefully as I should. I think the difficulty that occurs to me first is that, as the civil law laps over on to the Indian, and he is still under the control of the Interior Department, he has too much law. It is possible to try a man twice for the same offense. The agency police takes him up, and he spends two or three days in the agency lockup perhaps, and then for the same offense he can be brought before the civil court, so that the Indian has too much of a good thing in some ways.

President GATES. Has there been a perceptible decrease of crime since 1880?

Mr. RIGGS. There is very much less crime. The Indian is learning, and he learns readily.

Dr. STRIMBY. What is the United States law on the reservation, and what is the department law?

Mr. RIGGS. I should be poor authority on that question. Law on the reservation is embodied in the agent. He has almost entire control, subject to public opinion. He is a little king. If you have a good agent, you have a good administration of law. The native courts have been productive of good. They have made a great many failures. The courts appointed to try cases on the reservation make most curious decisions, and they assume most wonderful power; yet, after all, the growth has been upward. It has been an advantage to make failures, and have the cases brought up and talked over and quarrelled over; and, on the whole, these courts are advantageous, in spite of some most abominable failures.

Mr. GARRETT. You said that a man was liable to be tried twice for the same offense; is that on the reservation?

Mr. RIGGS. No; on public land on which Indians are still living. On the reservations the police court holds supreme.

Senator DAWES. What case was that in which a man was tried twice for the same offense?

Mr. RIGGS. It was a quarrel between two individuals.

Senator DAWES. Which tried him first?

Mr. RIGGS. The police court.

Senator DAWES. The second trial was in the nature of an appeal, was it not?

Mr. RIGGS. I do not understand that it was. The defendant was not satisfied with the verdict.

Senator DAWES. There must be some mistake about that. The crimes which they are to try are written out definitely.

Mr. RIGGS. Here is a case. A man got into a quarrel at camp, and an attempt was made to arrest him by an Indian policeman. His wife struck the policeman with a stick, and he drew his revolver and hit the women over the head. The woman was taken to the agency prison. I do not know how many days she got for attacking the policeman. Afterwards the case was brought into court at Fort Pierre, in the United States court.

President GATES. I should like to ask the law committee to give the substance of the Indian law, for we are hardly ready to believe that too much of the best law is being administered among the Indians.

Bishop WALKER, (Dakota.) I wish to say a word in reference to an experience of mine within the last 2 weeks. I had occasion to visit a reservation when an Indian court was in session, and I was much impressed with the dignity manifested there by the three judges who were trying the case. I inquired of the agent what the process was. He told me that it was the practice of these courts to bring the person before the bar, to call witnesses, and upon their testimony to decide. I asked what was the general character of the decisions made, and was told, that as a rule, they were very good. I saw more dignity in this court than I had seen in some police courts in New York City. I learned that these judges were allowed to make their decisions, and, if they were in the opinion of the agent unwise, he was allowed to interfere. But he said he was careful never to go contrary to their decisions unless there was marked injustice, but that, generally, their decisions were wise. He himself was the final court of appeal. I found that he was a man of discretion and wisdom, and I am glad to be able to give this testimony in reference to an agent who is doing his work well. He has sympathy with these poor people, and he is accomplishing great things for them.

Dr. O. E. BOYD (New York.) I want to give an illustration from the Omaha Reservation. They are making an effort on that reservation toward having the marital rite celebrated in a Christian manner. At the last distribution of moneys on the reservation, the agent, or some other official, refused to distribute the money, or whatever was to be given, to any persons who were not married according to the Christian style. The result was that our missionary had 51 marriages to celebrate within 2 days.

Mr. W. A. MOWRY (Boston). I desire to add a word to what General Eaton has said in reference to the programme of this morning, and to express my great gratification at the arrangement of these papers. At the foundation of all our work is the capacity of this race for education, or of both races, for Dr. McCosh has included both the Negro and the Indian. Some months ago I was in Nashville, and one morning I went to the Fisk University. I had a tremendous prejudice against the colored people, because I had happened in one of those low-down churches to spend 2 hours in witnessing what I thought ought to be suppressed by law. That morning I went over to Fisk University, and passed from one room to another, listening to different recitations. Finally, I came to the Greek recitation-room, under Professor Spence, one of the finest Greek scholars and teachers in the country. It happened to be the senior class, eighteen colored men, one white man, and one colored woman. I sat down there, not expecting to stay; but in a moment I got interested, and stayed some time. They were reading Demosthenes on the Crown; and I can say that for smoothness and accuracy of translation, for clearness and perspicuity in etymology and syntax, if Rutgers, or Princeton, or Yale, or Harvard, or Amherst, can beat it, they will do well. Before leaving their room, I called attention to the instance of the missionary in South Africa, who was once sitting in his study, reading Cicero's orations; and he read where Cicero advised his friend, the general, to make slaves of the prisoners of war that he took from all nations except the Britons, for they were too indolent and too ignorant to be made useful. He looked up from his book, and on one side of his desk was a bust of Cicero, and on the other was a bust of Sir Isaac Newton, and he exclaimed, "Hear what this man says of that man's ancestors." You ought to have seen how quickly those young people got the moral of that story, and what might some time come from their race.

The same thing is true of the Indians. I saw a contrast once in the State of Washington. The clerk of the hotel told me to get into the rear car of the train, as it was a better car. It was a better car; but I did not feel at home, because it happened to be the special car of a gentleman from Philadelphia. So at the next station I quietly slipped out to find another car where I should not be trespassing. I went to the

front coach, and there was my friend, Mr. Coffin, of the Forest Grove Indian School, with twenty-six young Indians who he was taking down from Puget Sound. If you could see what has been done to those Indian youths in that school, since moved to Salem, Oregon, you would be surprised. All the cooking is done by the children, all the buildings are built by the youths, all the shoes and all the clothing are made by them; and everything shows that they have a capacity equal to that of the colored race, or of the ancient Britons.

Mr. FREELAND. I have been present at Indian police courts, and I would not insult them by comparing them with any of our police courts in eastern towns. They are the most dignified bodies that one can imagine. To show the impression that these courts make upon the people themselves, let me give the following instance. Two pupils who were brought to Hampton proved to have been very unfortunately married. Gross injustice had been done. They had been married against their will. The uncle of the young man was a powerful chief; and when a body of chiefs came on to Washington, and came down to Hampton, we asked them what could be done, for it did not seem wise that these young people should live together when so unhappy. The Indian chiefs replied that the Indian court had decided that they must be married, and so they must remain.

President Gates closed the discussion by saying it was evident the central thought to be carried away was that advantage must be taken of the plastic years of childhood, with all their possibilities; and, since the Indian problem must be taken hold of from the educational end, it was right to have had that subject fill the first session.

Adjourned at 1 p. m.

SECOND SESSION.

WEDNESDAY NIGHT, October 8.

MEMORIAL ADDRESSES.

The Conference was called to order by the president at 8.15 p. m. The committee, consisting of Dr. Lyman Abbott, Mrs. A. S. Quinton, and Philip C. Garrett, who were appointed to prepare resolutions with reference to Gen. Clinton B. Fisk, reported as follows:

"In the death of Gen. Clinton B. Fisk, temperance, justice, liberty, and equal rights lose an eloquent and conspicuous champion, and the oppressed races in America an ardent and faithful friend. As chairman of the Board of Indian Commissioners, as president of the Lake Mohonk Conference, and no less by his eloquent advocacy of Indian rights in press and on platform, and his varied administrative and executive labors, he served a people in whom he recognized children of God, to deny whose humanity was blasphemy, to despoil whose humanity was treason. He labored with patience unwearied in the service of humanity because it was the service of God. In that service he united an inflexible conscience and a catholic sympathy which made him at once firm in the maintenance of his own convictions and tolerant toward the opposing convictions of others. In the tact, the unflinching good humor, the ready resource, the earnestness tempered with wit, with which he presided over the deliberations of the Lake Mohonk Conference we who knew him best and were most intimately associated with him recognize his possession of the 'greatest thing in the world,' that love which envieth not, is not puffed up, seeketh not her own, is not easily provoked, and beareth, trusteth, hopeth, and endureth all things.

"Resolved, That this minute be entered upon the published records of the Conference, and a copy of it be transmitted to his family."

Dr. Lyman Abbott, who read the resolutions for the committee, moved their adoption in the following words: "The two grandest motives in the human soul are conscience and sympathy, as the two grandest words in the English language are duty and love. These two motives have often in literature and sometimes in history been set over against each other, as though they were antipodal, as though they were antagonistic. We have had the great Puritan movement, with its magnificent heroism and its magnificent results, the motive power of which was 'conscience,' the motto on whose banner was 'duty'; but it was lacking, if not in love, at least in sympathy, in fellowship, in breadth of tact, in largeness of touch, with all the varied lives of man. And we have in our own day, in some sense as a reaction against the excessive dominance of conscience, what we are pleased to call the reign of love, which is often rather the reign of good nature; what we are pleased to call toleration, but which is sometimes only indifference. To unite these two, to be strong in our own faiths and broad-minded and open-minded, to be resolute in our purposes and large-hearted in our sympathies, to have the courage of our own convictions and to have respect for those whose convictions antagonize our own—this is to ful-

fill in our own experience the union whose praise is sung by the Hebrew Psalmist: 'Mercy and truth are met together; righteousness and peace have kissed each other.' Clinton B. Fisk had qualities that were all his own, that belonged to the individual genius of the man, to imitate which would be a folly. But he had moral qualities to perceive which required no great insight, but to imitate which might well incite the Christian ambition of every one of us. And it has seemed to me, as I have reflected upon his life more since he has left us than while he was yet with us, that the lesson which we have learned of him has been the glory of the union of these two not contradictory, though sometimes conflicting, qualities. His attitude on the anti-slavery issue, his attitude on the Indian question, and preëminently his attitude upon the temperance question marked him a Puritan of the Puritans in the resoluteness and determination of his conscience. But the largeness of his fellowship, the warmth of his greeting, the cordiality of his smile, the breadth of his tolerance, the geniality of his humor, the play of his wit, what we called his fact—and what is that but the touch of one soul with another soul?—demonstrated the reality and the catholicity of his sympathy; and sympathy is the deepest as it is the subtlest and most delicate manifestation of love. Perhaps it is almost inevitable that the preacher on such an occasion should fall into the habit of his desk. At all events, my thought to-night is not so much to honor a friend—he needs no enlogium pronounced upon him here in this presence—as to try for myself and for you to find a lesson for our lives, that we may be more resolute in our own sense of duty, have more the courage of our own convictions, and yet therewith a truer and larger faith in the sincerity and worth of the differing convictions of our fellow-men, and a broader and more catholic sympathy with and for true men of whatever opinion."

President GATES. So many of us knew and loved our friend whose memory is with us to-night that your committee have thought the wisest way would be to ask several persons to speak, each with reference to some one point or trait or phase of General Fisk's work or character. I shall first ask Dr. Cuyler to speak.

Dr. CUYLER. Dear friends, it is hard to think that Clinton Fisk is not here to-night. It is strange for this convocation to gather and not see that short, square, solid form and genial face come in. Not here? He is. I suppose, if there is any spot on this continent where the beneficent spirit of our beloved friend may hover it is here on this beautiful mountain and among his brothers and sisters in Jesus Christ whom he so loved to labor with, for the negro, the Indian, and in many another line of Christian philanthropy. The last time I saw him in this room, two years ago, on a bright Sabbath morning, he sat right before me, much moved by the service, to the depths of his Christ-loving heart. Tears rolled down his cheeks; and, when the service was over and we met he said to me, "I determined this morning to build an extension on my life and make it larger than ever." God gave him two years more to enlarge; and then he took the great, rich, sweet-tempered, loving life with him when he went up to meet his Master. Clinton Fisk loved everybody; everybody loved him. There was his power. There was no malignity in his philanthropy. There is in some men's. It was love-power all through. Whoever sought to work with him—and he saw an honest-hearted striving to do the work of the Master in his fellow-men—he reached out his long, strong arm over every denominational wall, over every political party wall, over everything that could separate, and made himself at one with them. In one line of philanthropy I had the opportunity of seeing more of him perhaps than many of you here to-night. Some of you worked with him for God's image cut in ebony, some for the red man. I was permitted to work with him in opposition to that terrific curse of the community, the dram-shop; and we felt when he went that, since we dropped our tears on the face of William E. Dodge, the great temperance reform has not lost a more unselfish, brave, determined, and godly spirit than his.

All departments of the temperance movement, every line, every regiment, in the temperance army, all loved and honored Clinton Fisk; and to one branch or wing of the temperance effort his departure is a loss irreparable. Our Methodist brethren, too, mourn him; friends of the Negro mourn him; workers for the Indian mourn him; workers against the devouring curse of strong drink mourn him; we all mourn him. Yet we thank God for him. How genial he was! Some of the finest touches of delicate wit and almost Charles-Lamb-like humor I have heard from popular speakers fell from the lips of Clinton Fisk. And so, keeping his heart sweet, his countenance radiant, he moved steadily on, from the humble rank in which he started, a soldier under his country's flag and under the banner of his Master, until at last the Master had only one more promotion for him, and called him up higher and called him home. A wise man was he—too wise to leave his name on marble or granite that perishes. Clinton Fisk carved his name on human hearts; they live forever. His epitaph is away down yonder in Nashville, on many and many a heart behind a dark face—in the humble life of a Southern plantation and all over the whole land; and there is no one of us who will not count it a peculiar joy and honor in life to have been the friend of Clinton Bowen Fisk. I loved him to the very core of my heart, and I believe you all did. If we could send by some sort of spiritual telephone

a message where he is in the Father's house, I believe there is no one from whom he would more love to hear, and by whom he would more love to be sweetly and tenderly remembered, than by this group of his fellow-workers that gather to-night at Mohonk.

Dr. Strieby was invited to speak with reference to General Fisk's work in connection with Fisk University.

DR. STRIEBY. It is true that this many-sided man needs all of us to tell about the different points of view from which he may be seen. My recollection goes far back. At the close of the war General Fisk was in charge of the Freedmen's Bureau in Tennessee and Kentucky, with headquarters in Nashville. He had a purpose, and was able to accomplish that purpose, to care for the interests of the black man and at the same time to care for those of the white man. I had occasion to notice many times afterwards not only the devotion of the negroes to him, but that white men of standing, influence, and intelligence would come up on the platform with us who were smirched with the negro color and be there because they loved General Fisk, for they remembered him when their property, and lives almost, were in his hands, and he preserved them. Soon after the war there was a great crowd of colored children in Nashville, but no schools, or at least very few. There was a large block of land down near the Chattanooga depot that had been occupied by a hospital for the soldiers during the war and was now abandoned. General Fisk said, "If you will get the money to buy that lot of land I will give you that row of buildings for a school." Three self-denying men became responsible for \$16,000 to buy the land, and he turned the buildings over to us, and there was the beginning of Fisk University. It was pretty rough for several years, but it answered the purpose. Then it came into the mind of George L. White that he could take some of the singers of that school and sing money out of the community to erect a new building. We had meantime secured a fine campus. Mr. White wrote to General Fisk, who was so identified with the school, and asked what he thought of the idea. He replied, "It is a visionary enterprise; better not try it." But Mr. White said, "I will obey the Lord and not General Fisk;" and when General Fisk saw that here was a way of doing good, from that moment he was in hearty sympathy with it, and became the friend and counselor of those jubilee singers, who loved him as a father. He was always with them, in spirit at least; and he crossed the ocean once to assist them, and continued his co-operation until that splendid building, Jubilee Hall, was erected. He was always interested in the school; he attended the commencements, laid corner-stones, and dedicated buildings, he and his dear wife being always there on such occasions, so far as their other engagements would allow; and I want to say that her memorial is in almost every room in that building.

I want to speak about him in another connection. He was a Methodist, but his sympathies were so broad that he came into the executive committee of the American Missionary Association, being elected with heartiest unanimity; and he was always present at the meetings, if he could come. And, if we did not receive from him a little note explaining his necessary absence, we felt that we could always expect him, although he could sometimes come only for half an hour, "to help form a quorum," as he said. We felt that his strong faith and hopefulness did us good. I remember on one occasion, when we were threatened with a debt and thought of retrenching, he said, "The Methodist Church never retreats, and the Congregational Church ought never to retreat." That has been a legacy to that committee to this day, and I thank God for it as a motto: The "Christian Church ought never to retreat." He has left to us the memory of a genial, loving, hopeful, helpful Christian brother—a memory that will ever be very dear to us.

Senator DAWES. In this hour, when the life and public services of General Fisk are passing in review, I count it a great personal loss that my acquaintance with him began only with his public services, in the capacity which has called us here on this occasion. I never knew him personally in that charm of wit and fascination which pervaded all his social relations, nor did I ever know him in that tenderness, love, and devotion which illuminated his domestic life. I knew him first when he commenced his work as a member of the Board of the Indian Commissioners. Few people know what has been the work, the trials, the difficulties, the obstacles which that commission has encountered; and, most of all, few people as yet are able to measure to the full all that that Commission has accomplished, in which General Fisk, all the time I knew him, bore so conspicuous a part. They had to do with a race which had been taught by our dealing with it to distrust everybody, a race never satisfied with that which was for its best good—always distrustful—distrusting, I was going to say, its very best friends. The Commission stood between that race and a nation whose dealing with it has been truly characterized as a century of dishonorable and unjustifiable and wicked faithlessness. They were called upon to hold the scales of justice even between these parties—this poor, benighted, suspicious race and the greedy persecutors who had followed it from the day when the Indians wel-

comed the white men to these shores. They encountered that opposition which every good man, or body of men, if it faithfully discharges its duties, is sure to meet at the hands of those with whose work it interferes. They were persecuted as well as tried. The attempt was made to drive them from their work by depriving them of their pay; and the sorry spectacle has been exhibited for the last 10 years of a nation of 60 millions people, abounding in wealth and resources, accepting the gratuitous services of these men who were devoting their days and their nights to a work nobody else would do—the nation accepting it and refusing to pay for it!

There are no other office-holders in this land who give their time to the duties of their office and do not receive any compensation for it. In all this, Mr. President, I think that you and his surviving associates will permit me to say that he was chief—*princeps inter pares*. He manifested in this, as in everything else that I ever saw him undertake, a tact, a wisdom, an ability to overcome difficulties that amounted almost to genius. There were many dark hours in their labors, many days when it seemed as if they must give up; but there was never a moment when I saw General Fisk that he was not full of hope and courage. That spirit which he infused into his own religious denomination he had a heart big enough to extend to others whom he thought needed it. The thought which seemed to me to be always uppermost in his mind, the two words which would best characterize his work and rule of life, were fidelity and justice. He acted always and everywhere as if he felt that justice nowhere should fail because of him. I think that I but speak the sense of all who ever knew General Fisk when I say that the world is better because this man lived in it. This is my tribute to him on this occasion. When the telegraph brought to me the announcement of his death, I felt that the poor man of whatever color or race, that the State, the commonwealth, and the nation which he served without seeking honor or emolument, and the church of Christ has suffered an irreparable loss.

Rev. JAMES M. KING, D. D. Great as was our friend in the different departments of human endeavor to which reference has been made, he was greatest as a Christian man; and his Christian faith was the moulder of his greatness, the inspiration of his heroism, the soul of his vitality. It is recorded that when a surgeon in the French army was seeking for a hidden bullet in the breast of a soldier of Napoleon I., in the very hour and article of death the soldier called out to the surgeon, "Cut a little deeper and you will find the face of the Emperor." The face of this man's emperor, Jesus of Nazareth, was in his heart. He was a brave soldier in the armies of the republic from Christian conviction. He entered the army as a Christian man, and upon the shelves in his tent at headquarters, side by side with the volume of military tactics, stood the New Testament. Loyalty to the institutions of his country was a religious principle with him. Brave as he was as a soldier, his greatest victory was over himself. He had learned how to rule his own spirit, and thus was "greater than he that taketh a city." He was first a Catholic christian, and then he was a loyal Methodist Christian. He believed, as all honest workers believe, that the best way to manifest Christian unity is for every man in his place to promote the form of Christian faith that has commanded his own adhesion; that standing heart to heart in facing the foes of righteousness is illustrated union. He faced the men of the South in war, and when the war was ended, the Union preserved, and the slave set free, he did more to establish fraternal relations between the branches of the church he loved, which had been rudely severed by slavery, than any other man among us. In the council of his own church we all thought his presence was almost indispensable. In every conference, in every board, and in every committee, Clinton B. Fisk only spoke when the right moment came. Sometimes, when there were conflicting purposes and friction seemed to threaten rupture, then, with a characteristic geniality and with wise discretion, he would quiet passion and peace would be restored. What a power he was in every board of management where he sat! There was no man in the councils of the church with which he was identified so often called upon for public speech. He was at more dedications than any bishop. Rich churches, poor churches, missionary churches, colored churches, hardly considered that their houses of worship were properly dedicated to God until Clinton B. Fisk had something to say upon the occasion of their opening; and his hand was always open with blessings of substance to ratify his blessings in speech. City churches in the winter felt his inspiring touch, and in the summer "the church of the fishermen" by the sea looked to him as its shepherd. He was a man of private prayer, of family prayer, of public prayer. He prevailed with God, and therefore had power with man.

Twice within 18 months of the time of his departure I witnessed scenes like these: The first was at the close of my Sunday night's appeal for penitents to come to Christ. I saw in the audience General Fisk sitting beside a middle-aged man. When the appeal was ended he put his arm around that man and came and knelt with him at the alters of God's church, and poured his heart out in prayer for the skeptic who had been touched by the evening's gospel. The next time was at Jerry McAuley's meeting, where he stood with his arm around a victim of appetite, plead-

ing with him to seek pardon and liberty through Christ, and pleading with God to take the manacles off the slave. It is said that the pillars of Hiram were of the finest material, of great height and symmetry, firmly based, and "upon the top of the pillars was lily work." That typifies our friend. Beauty and strength were blended in his character; and to-night who doubts that he stands a pillar in the upper temple of God, stronger than ever, and the "lily work" at the top is bathed in celestial splendor?

He came to the end of life, and met the last enemy like the hero that he was. We expected nothing less of him. A screen separated him from those who were dearest to him while the physicians were counselling at his bedside; but the screen did not keep out the voice that was dearest to him, and there floated upon the air to his ear this sentence, "He is slipping away from us." When the physicians had gone he asked, "What did you mean by that?" When he was told that the counsel had determined that he was near his end, that soon he must face the last enemy that we must all face by and by, he said: "We will shape things for living or dying. To live is Christ, to die is gain. Glory be unto his name." Not long before his departure, at the close of a sermon that I tried to preach, I quoted three stanzas—not of very good poetry, but of excellent gospel—and at the close of the service he came forward and, grasping my hand between both his warm hands, he said: "That is my creed; give me a copy of that poem." It ran thus:

"I must be doing something for the weary and the sad,
I must give forth to them the love that makes my heart so glad;
For God so fills my spirit with the joy that passeth show
That I fain would do his bidding in the only way I know.

"So to suffering and sorrow I shall always give my heart,
And pray to Heaven that every day I may some good impart,
Some little deed of kindness, some simple word of cheer,
To make one drooping soul rejoice or stay one falling tear.

"And, when I reach 'the river,' and have crossed its waters o'er,
And feel that some will miss me upon the other shore,
My grateful spirit ever shall bless the Lord Divine,
That has crowned the humblest efforts of a human love like mine."

He has "crossed the river." We mourn because he has gone. Oh, how we shall miss him! But it may be that, looking over the battlements of bliss to-night, he sees this assemblage over which he so often presided. If so, he sees just as many hearts missing him as there are hearts present. He awaits our coming. The joyous morning of the meeting day may not be far distant.

Dr. W. H. WARD. I do not feel competent to give any eulogy of General Fisk. I would a great deal rather say I loved him. I met him—not as often as I would have liked, but not seldom—in his own home, and learned there how sweet he was and how noble he was. I met him frequently in another position of official responsibility, and learned his wisdom, his geniality, and his strength. What I admired him for more than anything else, perhaps, apart from that wonderful, incommunicable, and indescribable genius which he had of happiness, of cheer, and of constant loving suggestion, was that breadth which seemed to carry him across all lines of division which separate men, and which marked a certain youthfulness that was in his nature, a young-heartedness that marks, sometimes, the reformer. He was of all things a reformer, not a narrow reformer, who in his youth catches hold of some one point that needs correction, and hangs on to that alone. He had that breadth, that largeness of vision, which kept him always poised on the forward crest of the advancing wave of all human thought in the line of beneficence and of reform. That seems to me to characterize a heart which is looking ever forward, never looking backward, that keeps ever its perennial youth. While these words that have been spoken are loving and true my thought has been running back to the ancient Greeks; for there was something wonderfully Greek about him, which was not strange when we remember how in his very boyhood, under the most adverse circumstances, by the firelight, when he could not afford anything better, he was studying his classics.

I have been thinking of the Greek art, which so wonderfully expressed the thought of the Greeks, and which is represented again and again upon the metopes of the Parthenon, the old struggle between the evil and the good, the full-bearded, brutal Centaur forms, and those lithe, strong, fresh, active, wide-awake Lapithæ. The Centaur is always old, and the Lapith always young. The fight between them seemed to typify the war between old error and falsehood and tyranny and the young, fresh life of every new progressive movement which is to help humanity. It seems to me as if General Fisk illustrated and exemplified the Lapith spirit as against that of the old Centaurs. You noticed how in all progress which man wants to make in this age of the approaching Twentieth century, whether in temperance, in the cause of the Indian or negro, whatever it may be, he was always ready with his help, because he hated the old Centaur, and he felt in himself that young, force-

ful spirit and sympathy which was determined to bring good out of evil, and victory to the new, fresh right of the next century, the wrong which this century shall bury.

Gen. E. WHITTLESKEY. It is to me a precious privilege to say a few words in this place in honor of the dear friend who for so many years occupied the position which you now hold, Mr. President. So much has been said, and so well said, of the character and work of General Fisk in many directions that I will confine myself entirely to my personal knowledge of him in connection with the Board of Indian Commissioners.

It was on the 3d day of July, 1874, that President Grant appointed Clinton B. Fisk a member of that board; and from that day to the day of his death, in July, 1890, 16 years, he continued in that service. And more than half of the time he was chairman of the board, presiding at our meetings in that delightful way which you all remember, conducting a very large correspondence with people in all parts of the country who had plans to offer or who wished for information respecting Indian matters. He always found time to give earnest attention and careful consideration to any serious matter concerning the interests of Indians. He often visited Washington when emergencies arose or when he felt that his influence was needed to carry measures that he thought were of great importance to the welfare of the Indians. So much occupied was he with this, and with the various great organizations with which he was connected, that he never gave a great deal of time to inspecting the Indian service in the field; but, whenever he did go out on a tour of inspection, he was quick to observe, and ready to approve wherever he saw that commendation was deserved. And he was just as ready to bring charges against those who were guilty of irregularities, and to bring evidence to support his charges until the wrong-doers were brought to justice. Some of you will remember one instance in the case of the San Carlos Reservation, where mineral deposits were found too great a temptation for some high in office. About 1879 or 1880 General Fisk, looking into the matter with the keen eye of a business man, and with the sense of justice of a judge upon the bench, brought those men to a sense of their wrong-doing; and very soon the place that they had occupied in the public service became vacant.

One visit that we made together was of special interest to me. In the year 1882, in the Indian Territory, the Creek Indians had got into great trouble, and a division arose among them, largely political. Very serious trouble followed. The two parties finally took up arms and were arrayed against each other. They had come into collision, and several lives had been sacrificed. Hon. Hiram Price, then Indian Commissioner, tried to get the help of some members of Congress to undertake to solve the difficulty and settle the trouble. Failing in that, he applied to General Fisk and to me, to see what we could do. We went out there and spent a week or ten days counseling with those Indians, and there I saw the qualities of General Fisk brought out as I had never seen them. Here were two parties of men thirsting for each other's blood, and it was important to bring them together. He tried to get them to agree to some terms of peace. One party was called in and we heard their complaint, heard them relate with patience-trying reiterations the causes of their trouble. Then the other party was called in and they again related the causes of their trouble. Next, representatives from each party were invited to meet at the same time and to discuss together their troubles. Each of these councils occupied at least a full day—morning, afternoon, and evening—until a late hour. When passion seemed about to rise to an almost ungovernable pitch, then it was that General Fisk, by some playful remark or some simple anecdote, would allay the disturbed feelings, and they would be able to go on again in quietness. So he held those parties for more than a week, counseling with them until they came to an agreement. One side wrote out on what terms they would make peace, and the other side did the same. The two papers were placed side by side, and the Commissioners went over them, taking out a little here and a little there, finally producing a document which both sides agreed to sign. Then we had a general meeting in the largest church in Muskogee. It was crowded to its utmost extent, and the solemn treaty was laid upon the table, and the Commissioners came forward and signed it, and the chief men of both parties, who had been lately so hostile to each other, signed it in solemn silence, in the presence of all that assembly. Then there were congratulatory speeches, and it ended by a general shaking of hands and the singing of the doxology in full harmony.

No sooner was that completed than General Fisk sent a message which was flashed across the country—"Trouble ended, peace ratified, doxology sung." And Commissioner Price and thousands associated with him were full of joy, and they did not hesitate publicly to express their gratitude to General Fisk for his services in that blessed work of peace-making. It was his genial temper that did it. I learned a lesson from him during those days which has been of great service to me—that it requires simply good temper and patience, and a sympathetic feeling with those

with whom you are dealing, to be successful in Indian negotiations, and that will always be successful.

General Fisk needs no eulogy. His eulogy is engraven upon the hearts of the thousands whose lives he blessed. When last July and through all of June and a part of May he lay upon his bed in New York, under the hand of disease, we felt that he could not be spared, and that his life work was not yet done; but he who sees to the end saw that Clinton B. Fisk had finished his work here, and he called him to a higher life.

The following poem was then read by Mrs. W. Winslow Crannell.

GENERAL OLINTON B. FISK.

Brave-hearted, true, unyielding
The right to do and dare;
And yet so loving was his heart
He cared for others' care.
There was no wrong he would not right,
No grief he would not share,
No burden e'er by sufferer borne
But that he, too, would bear.

One day, the Master, seeing more
Than all our hearts could know,
Sent—when the birds their sweetest songs
Were singing soft and low,
And when the woods were green with leaves
And all the flowers ablow,
When all the dusky hills around
Took on the summer's glow,

When laughing waters lightly ran
Through meadows green and fair,
And all the attar of the woods
Made sweet the ambient air—
To take him home. 'Twas thus, I ween,
To soften our despair;
Earth's symbol of the beauty
That the loved of God shall wear.

'Twas just because we knew him great,
And yet so gentle, mild,—
A general leading in the van,
Beloved by man and child,—
We miss him so. He gave us aims
Lofty and undefiled.
We wept when he would have us weep,
And smiled when e'er he smiled.

And he was strong as he was true,—
Not bending to and fro;
In loveliness of perfect deeds
Enshrined, his name shall glow.
New valor for our work we'll draw
From him who loved men so.
The pathos of his silence pleads
More loud than words or show.

Greatness and gentleness combined,
As wave laps over wave;
No greater tribute can we find
Than all the love we gave.
He marched as leader in the van;
He fell. We crown his grave.
He fought for justice, truth, and man;
God keep his army brave!

Bishop WHIPPLE. When your honored chairman asked me to say a few words from my heart in memory of one whom we all loved, I remembered when another noble Christian heart had been called home, and Rev. Dr. Muhlenberg was asked to preach his sermon. And he said: "What doth the Lord require of thee but to love mercy, to do justly, and walk humbly with thy God? So did he." That is all the sermon that a man like Clinton B. Fisk needs. My acquaintance with him arose from our mutual pity and love for the red man. He took up this work as the mantle dropped from the shoulders of William Welch, one of the largest hearted men that ever worked for humanity in our country, and no man has ever done more to help these poor wronged men of the trembling eye and the wandering foot. My intercourse with General Fisk always happened to be at the time of some crisis, as on the eve of our late civil war, or at the time when all those Indian ponies were taken

from the Sioux on the Missouri, or when some great wrong had taken place; and then I looked into the depths of the man's heart. He was an intensely humane man, a man of singular wisdom. He exemplified always the proverb that the best way to do a thing is to go and do it. Meeting him as a member of another communion, I could illustrate my idea of his theology by relating an instance that occurred at a time of great bitterness and sharp conflict between Christian men. A wise scholar was walking in the fields, when he saw a shepherd boy, and he said to him, "Boy, who made the world?" "It was God," said the child. "But who is God?" said the scholar. "I know not," said the boy. "But his dear son, Jesus, said he was my Father, and your Father, and Father of all the world." And that was the theology of our brother. I am quite sure that he not only will be missed here, but you will miss him everywhere from your hearts. He will be wanted. Life would not be worth living if we did not know that, as we part, we shall meet again, not in a world of bodiless shades and confused throngs of nameless spirits, but in all the certainty and the beatitude of a perfect recognition; and it only remains for us to live as he lived, storing our treasures so that, when the Master calls, it will be to rise up quickly and go to meet him.

The resolutions relative to General Fisk were then passed unanimously, by a rising vote. Addresses were next called for from workers in the field.

REPORTS FROM THE FIELD.

Dr. CHARLES A. EASTMAN, a Sioux Indian, agency physician at Pine Ridge, S. Dak. I resolved upon pursuing a more liberal education a little over 10 years ago. Before deciding on that, I had a sort of personal revival. My constant prayer was that I might understand the American people—their language, their mode of life, and their ways; that I might be more useful among my own people. I also prayed to God to give me courage to carry through this idea, and to give me a chance to accomplish what I desired. I had no means. There was no opening apparent for me, and I absolutely could not see any possible way of attaining what I wished. I did not know any friends to depend on or to push me through, and I did not see any way where I could get my means. But I had infinite faith, and that is what carried me through. After a long series of prayers I began to do what I could, and applied myself to the studies set before me in the preparatory schools. I was not one of those smart, apt scholars; but I had such faith in the ruling of God that I never shrank from my purpose during those 10 years. I found it very hard on account of my health. I required more outdoor life than I had. I studied myself, and found that I must take more care of my health if I wished to accomplish my purpose. This I have done; and this was the first basis of my taking up the profession of medicine, as I believed that I might do good by helping my people to take care of their health. In my personal contact with all kinds of people, even the lowest, I have found in their hearts some idea of justice in their dealings with the Indians; and I have faith that sooner or later the white people will recognize the wrongs that we have suffered, and right them. From Sky-top this morning, I looked down upon the floating clouds all around us. But way up on the sides of the hills I could see specks of light here and there between the great clouds. The clouds were breaking up, and I had faith that they would move away. So I have faith that the clouds that shadow our people will move away.

Mr. Smiley stated that Dr. Eastman had been pursuing his studies in Boston as a protégé of Mr. Frank Wood. He received an appointment some time since at Pine Ridge Agency, where he understood the people and spoke their language. While he was away from there, he was transferred to Fort Berthold, where the people were his former enemies and where he did not understand the language. On hearing of this change, Mr. Wood telegraphed to Washington to have the order suspended, if possible. A letter has just been received, saying that the order has been reversed, and that Dr. Eastman will be sent to Pine Ridge Agency. "So," said Mr. Smiley, "the light has really broken upon him to-day."

Miss Sybil Carter, special agent of the Episcopal Board of Missions, was then invited to speak.

MISS. CARTER. One of the best things God ever gives to a woman is a good father. He gave me a most excellent father; and I remember, when I was a little girl, he used frequently to say that he wanted his girls to have a good education, that they might be helpful women in the world. Shortly after I became a woman that good father was taken home, and the war broke over us and closed, leaving me penniless. Then I was so glad to have received the idea in my young days that it was honorable to work. I am glad that I did not sit down at home to be dependent on some of my male relatives in the South, to add one more to their burdens. A kind friend found me school work, and through that I was enabled to help many a poor girl. When I was in Chicago, I had a great deal to do in getting work for poor women. One

time we picked up an intelligent English woman whose husband had deserted her, and the only thing she knew how to do was to make lace. I soon formed a class, and we took lessons from her. We learned to make point de Venise, Honiton braids, and other kinds; but, of course, it tried my eyes, and after learning it I did not go on with it long. I had no occasion to use the ability to make it; and I almost forgot that I had ever tried to make lace, in the rush of my missionary work.

When I was among my Indian sisters I used to wish that I could do something to add to their power of earning money. I had earned all my own for 20 years; and I was sometimes glad that I could spend every dollar I had, if I wanted, on a stick of candy and "John" could not say a word. I spent my summer vacations with the Indian women, and wished to teach them various things; but this is the age of cheapness, and it was hard for the Indian women to compete with the manufacturers. I tried to start canning among other things. When I got so far my health failed, and I took my way to Japan and China for a 2 years' rest. When I was in Japan I was invited to go and see a lace school, and I went and saw a hundred women—girls and women—making lace—pillow lace. I sat and looked at them, and I said to myself: Sybil Carter, why didn't you remember that? I could scarcely stay in Japan until my time was up. I wanted to get on to the Indian reservation and see if I could not help my women to do that. Just 10 days after landing I startled my friends by saying: "I am going to spend my summer with the Indians." "No," they said; "you must rest." I said: "No; I am going to spend it 22 miles from anyone who can speak English, and I shall have rest there; but I am going to teach those women to make lace." "What do you know about lace-making?" they asked. I think I never surprised my friends so much as by telling them that I knew how to make pillow lace. They discouraged me, and talked about the dirty Indian women making lace; but I said that I had never seen more skilled fingers than those which did the dainty bead-work. I found one woman who believed in it, and she gave me a little money, with which I bought material, and by the 1st of July I started. Here is a sample [exhibiting specimens] of the Japanese lace. Here is another made by an Indian woman 60 years of age; still another made by a girl 12 years of age; another by one of 14. The thing has been accomplished. The Indian women can learn.

I have an English teacher ready to go out to continue this work. She is a good musician and a good Bible scholar, and goes, with her heart full of love, to help these Indian women in more ways than one. She is expecting to utilize the bead-work for trimming, and to continue the lace-work, and to add to my class of twelve as many as she can teach. She hopes also to do something in the Sunday school, and of course she will visit from house to house. There is nothing better than giving people a chance to make their own way in life. It is one of the best things that we can do for Indian women and girls and Negro women, and all poor people. If we can only give them the chance in life that you and I have had, I am quite sure that that would solve many questions which have been problems to us heretofore. To-night my good teacher is on the White Earth Reservation. She takes those Indian women into the same log hut that I used last July, and I know that I am going to hear good news from her by and by. I remember a soliloquy of an Indian woman named Shoniaqua, which means money woman. Looking at her first finished piece of lace, she said for 60 years she had not been a money woman, but, with pleased look, added, "Money woman now," as she saw that there was in the lace-making a possibility for money-making.

Adjourned at 10 p. m.

THIRD SESSION.

THURSDAY MORNING, *October 9.*

EDUCATION.

The conference was called to order at 10 o'clock by President Gates, after prayer offered by Bishop Whipple.

Letters were read from Commissioner Morgan, Rev. Dr. W. S. Hubbell, of Buffalo, and Miss Alice C. Fletcher.

Mr. Smiley announced that, of the three hundred and seven invitations sent to various persons throughout the country to attend this conference, one hundred and sixty had been accepted, and 140 guests were actually present. Letters of regret had been received from those persons not able to attend.

It was announced that the papers would be limited to 15 minutes, and remarks upon the papers to 10 minutes.

The subject of education was then taken up.

President GATES. It is a far cry from that wild Galway savage to the distinguished gentlemen who, by ancestral reminiscences, brought him to our remembrance yes-

terday. The trouble with the problem that confronts us is that neither our own consciences nor the spirit of the age will allow us to contemplate giving four or five hundred, or a thousand, years to a like development of the Negro or the Indian race. The desire to give to the Indians at once that citizenship which the white people enjoy marks not only the spirit of unrest of our generation, but, has in it, also, much of the spirit of Christ. We feel ourselves responsible for getting these brothers of a weaker race fairly on to their feet at an earlier day than time and such unaided evolution as works out our civilization would bring about.

When we face the question of education we all feel that we are facing that which is the great problem of Indian reform. You notice in Miss Fletcher's letter she tells us that we can not make masses of men over, "in the mass." Since our Divine Teacher appeared the law has been, one by one shall the truth take hold of men's hearts; one by one, and through the touch of the man who has himself touched *that Hand*, shall the reforming influence be diffused in life. While I believe in education and in systems of education, it seems to me that, to make any system what it should be, it must have in it that spirit of loving service which is not strange to us who gather here. It is because we feel that we have one Father, even God, that we are touched with the feeling of brotherhood for these races. This problem of education should not be considered without the allied question, what should be the relation of the Christian church, as a whole, to the work of education which the Federal Government has to carry on?

What is that relation now? Some of you are aware that, besides the Government schools supported directly from Government funds, controlled by Government authorities, and officered by teachers appointed by the Government, there is a system by which schools, as mission schools, receive pupils under what is known as the contract system, to which Government pays so much for each pupil, a sum varying from \$108 to \$125 a year, or for another class of scholars \$150 a year. This extension of aid to schools under denominational care gives to the Government the right of inspection. The pupils must be fed and clothed, but the Government usually pays traveling expenses. This "contract system" has been before us frequently. We shall continue to hear about it, and I only throw out this word of explanation that I may further say I hope, as we approach this question, it will be in a large, Catholic, and Christian spirit. We "believe in the holy catholic church, in the communion" of Christian people, in well-doing, and in good work. With a sense of responsibility for our share of Government work, that if it be properly done, there comes to each of us as an individual, and to each Christian body, a special responsibility for doing its share in putting the spirit of Christ into this entire system of the educational work which is done by the Government. Whether through a continuance of the contract system or by the employment of Christian teachers to work under the Governmental system, or whether there shall be some other plan devised by which the conscience of the nation shall be quickened and made effective in forwarding this work, I am not prepared to say. Broad discussion is one means of a helpful solution of that question. But we are not to consider the question whether the education of the Indian shall be totally secularized, whether in attempting to elevate a race that is below our civilization, we can hope to do it without the great factor of Christianity. As to that we are all agreed. You know how the whole system of education in the Empire of England in India has called out the need for Christian and moral aid. The past system is a failure for educating in morals, or for making over that nation of intellectually keen men which their secularized institutions have produced. This problem has come upon us more rapidly than was expected. Let us discuss it freely, earnestly, and hopefully.

Dr. LYMAN ABBOTT. I have been asked to explain what this question is, with a little amplification. It is not what should be the relation of the churches to education. It is not exactly what should be done respecting the contract schools, although that is involved. It is, what should be the relation of the churches to the Federal Government in the work of the education of the Indian race? In our States the relations between the church and state is very simple. The state protects the church as it protects all citizens. It exercises no control over the church other than it exercises over all citizens, and furnishes no means to carry on church work. But there has grown up in the Indian service a kind of partnership between churches and the Government. This has grown up naturally, perhaps necessarily. A part of the funds to carry on church work is contributed by the Government. This is anomalous, though it may be necessary. The question which addresses itself to Indian workers more and more is whether it is desirable to continue this partnership or to enlarge it, or to lessen it, or to abolish it altogether, and leave the work of secular education wholly with the Federal Government, and the work of religion wholly with the churches—the latter to make their arrangements as best they can on the basis of simple protection by the Government. The question is not then, I beg leave to repeat, whether religious work shall be carried on, nor what the relation of the churches is to educational work, but what should be the relationship of the Federal Government to the missionary organizations in the work of the education and

Christianization of the Indian race. This question has been forced upon Indian workers by some facts, incidents, and exigencies that have grown out of the partnership relations between the Government and the missionary bodies. It is not for me to state those facts. They will come before you in the course of the debate. The business committee questioned whether they would formulate a specific question, as, for instance, is it desirable for the churches to withdraw from all relationship with the Government? But they concluded that the best course to pursue was to put the large question before the conference, in the hope that it would elicit a frank and free expression of a great variety of views, and out of that variety some common result might be reached. Let me express the hope that those who take part in the debate will adhere closely to the question then, which is, what should be the relation of the churches to the Federal Government in the work of the education of the Indian races?

The first address on this subject was made by Rev. J. M. King, D. D., secretary of the National League for the Protection of American Institutions.

THE CHURCHES—THEIR RELATION TO THE GENERAL GOVERNMENT IN THE EDUCATION OF THE INDIAN RACES.

It affords me great pleasure to have the opportunity of taking part in the discussions of the Mohonk Conference, because my study of the proceedings of the conference for a few years past convinces me that the character of the national legislation and the character of the private benevolent work in the interests of the Indian races are both largely here determined.

The platforms of this conference from year to year have marked a steady, intelligent, and conscientious advance. The platform of the Lake Mohonk Conference for 1888 said:

"We call upon the Department of the Interior to inaugurate at once a thorough and comprehensive system, providing at national expense on principles analogous to those which experience has incorporated in our public school system, for the education of all Indian children, in its ward and care, in all the elements of education essential to civilized life and good citizenship, the use of the English language, the common industrial arts and sciences, the habits and properties of domestic life, and the ethical laws which underlie American civilization."

The platform of the Lake Mohonk Conference for 1889 said:

"We welcome heartily the presence of the Commissioner of Indian Affairs at this session, and indorse heartily the general principles embodied in the paper presented by him, outlining a proposed policy for the organization of a comprehensive system of Indian education by the Federal Government. We urge upon the administration the organization of such a plan, and upon Congress the necessary appropriations for its execution; and the chairman of this conference is hereby authorized and instructed to appoint a committee of seven, of whom he shall be one, to render to the Commissioner of Indian Affairs such cooperation as he may desire in preparing such a system as shall be best to promote the universal and compulsory education of all Indian children in harmony with the principles of our Government, and with the concurrent work of the churches, missionary boards and societies, and philanthropic organizations, and to urge upon Congress such increased appropriations as may be necessary to carry this into effect."

It was hoped that the new and thoroughly American policy of the Commissioner of Indian Affairs would be accepted by Congress as it had already been accepted by the administration; but the United States Senate overruled the action of its Committee on Appropriations, and restored in the Indian appropriations bill appropriations for three new sectarian schools which had been provided for by the bill as it came from the House of Representatives, thus increasing the number of sectarian appropriations. This action caused extended protest from the press and from varied organizations throughout the country. The Independent of New York, July 31, 1890, said:

"While having full sympathy with the work done heretofore by the contract schools, and while believing fully in the necessity of moral and religious training in order to the highest civilization of the Indians as well as of whites, we believe the time has come for the work of secular education, carried on by men and women of high moral and religious character on a nonsectarian and nonpartisan basis, to be done chiefly, if not entirely, by the Government; while the work of evangelization should be prosecuted by the church."

"The last week has seen an onslaught on the Indian Bureau from a number of Catholic papers, apparently having one common inspiration. Nevertheless it is hard to persuade the people that the Catholics have anything to complain of so long as they control three-fifths of the appropriations for contract schools."

The Churchman of New York, August 2, 1890, said:

"Commissioner Morgan was right in calling a halt. Senator Reagan was right in

declaring against Government aid to religious denominations. The Government has drifted into a wrong position in this matter. A temporary expedient has been rapidly growing into a vicious system, and it is now determined, against the advice of the Commissioner, to extend it and fasten it upon the Government. If anything could open our eyes to the evil of it, it would be the spectacle of the Catholic bureau pushing by the Commissioner and forcing itself into the Senate Chamber, and with whip and spur driving over the Senate committee. The Commissioner should be backed by every American citizen. Religious societies should carry on their missions in entire independence of the Government."

"The National League for the Protection of American Institutions," an organization wholly unsectarian and nonpartisan in character, containing among its adherents thousands of the formers of public opinion in every State, whose objects are stated to be "to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds," has taken pains to test extensively the most enlightened public sentiment on the question of sectarian appropriations by Congress as well as by the States. The responses from thoughtful and liberal Protestants, Roman Catholics, and Jews, and from those of no professed religious faith, have shown all but a unanimous consensus of opinion against such appropriations, as both perilous in precedent and harmful in result. The outline of the plan carefully elaborated in the commissioner's report, looking to the assimilation of the Indian to our national life by a system of schools nonpartisan and nonsectarian, related to each other and forming a connected whole, with uniform studies and patriotic teachings, conformed, as far as practicable, to the common-school system, presents in great part the national question on which the nomination of General Morgan was by many sustained, and by others opposed, in the contest before the Senate. The plan reported by the Indian Department had been carefully considered by many philanthropic and educational citizens, who had devoted themselves to the solution of the Indian problem under the lead of distinguished experts in educational and Indian affairs, both of the States and of the nation. After diligent scrutiny and discussion it was regarded as marked by the caution, moderation, and wisdom demanded by the difficulties of the situation, and tending to avoid the interruption and antagonism incident to discordant systems by bringing all the schools founded or employed by the Government into harmonious relation, on the model of the public school system into which the Government schools might, in time, be readily absorbed. Influential presses, secular and religious, gave it their approval, as a gentle and judicious mode of solving a national problem by a simple and easy return to American principles, the forgetfulness or disregard of which had led to the complication of adverse and antagonistic systems in defiance of the constitutional rule of an absolute separation of Church and State.

If, while the Indian appropriation bill was before Congress in discussion, the same energy and ability had been put forth by the secular and religious press in opposition to its obnoxious features as were exercised in attacking these features after the passage of the bill, the result might have been different.

There is no lesson taught by the history of the republic that is better understood by the American people or the world at large than the admirable adaptation of the public school to fit the children of all nationalities for the exigencies of American life and to encourage an intelligent devotion to American institutions. The attempt to defeat the appointments in the Indian Department of the Commissioner and Superintendent, who favored Governmental schools, was openly based on opposition to the common-school policy, and by those who make a demand for new schools to be controlled by ecclesiastics, and not by the Government, but said schools to be supported by the National Government from the National Treasury.

In order that the work might be uniform, the office prepared recently a new contract, in which it was provided that the Indian Office might "prescribe the course of study and designate the text books, and require the same evidence of the qualifications of the employes in contract schools as in the Government schools." It was held, as we think justly, that if the Government furnishes the money for the education of Indian children for American citizenship, it has a right to say how this work shall be done. These contracts were sent out to the various religious bodies who carry on these contract schools; namely, Roman Catholics, Congregationalists, Episcopalians, Friends, Methodists, Mennonites, Lutherans, Presbyterians, and Unitarians. All of these bodies, with one exception, accepted the new contracts without objection. The Bureau of Catholic Missions, however, declined to accept them, refused to allow the Government to prescribe the course of study or designate the text books, and objected to submitting the required evidences as to the qualifications of school employes. On the amendment of the Senate, both Houses of Congress, however, finally incorporated in the Indian appropriation bill the following section: "That the expenditure of the money appropriated for school purposes in this act shall be at all

times under the supervision and direction of the Secretary of the Interior, and in all respects in conformity with such conditions, rules, and regulations as to the conduct and methods of instruction and expenditure of money as may from time to time be prescribed by him."

The following table shows the amounts appropriated to the various religious bodies for Indian education during the fiscal years 1886 to 1891:

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholics	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$347,689
Presbyterians	32,995	37,910	36,500	41,825	47,650	44,850
Congregational	16,121	26,696	26,080	29,310	28,450	27,271
Martinsburgh, Pa	5,400	10,410	7,500	Dropped.		
Alaska Training School		4,175	4,175			
Episcopal		1,890	3,690	18,700	24,728	29,910
Friends	1,960	27,845	14,460	23,883	23,383	24,742
Mennonite		3,340	2,500	3,125	4,375	4,375
Middletown, Cal		1,523	Dropped.			
Unitarian		1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wis			1,850	4,050	7,560	9,180
Methodist				2,750	9,490	6,700
Miss Howard				275	600	1,000
Appropriation for Lincoln Institute	33,400	33,400	33,400	33,400	33,400	33,400
Appropriation for Hampton	20,040	20,040	20,040	20,040	20,040	20,040
Total	228,259	363,214	376,264	529,930	562,040	554,558

The significance of these figures indicates the tendency of the existing system to arouse, not simply disputes between the Government and the authorities of any denomination that may claim a right to control in the matter of Indian education, under authority given or assumed to be given by acts of Congress, but to arouse throughout the nation the denominational rivalries, jealousies, and animosities which it was the aim of the first amendment to the National Constitution to prevent, and which every departure from its spirit is sure to awake. The dissatisfaction may be the greater among the various denominational bodies which have a national organization which recognize allegiance to our Constitution and laws, and which are devoted to American principles and institutions, if they find that the National Government is appropriating so large a proportion of public moneys for Indian education to an ecclesiastical body which represents no national church organization in America, and avows no allegiance to the American Government. The proposition seems hardly to admit of dispute, that a race whose education is assumed by the National Government should receive an instruction and training fitted to imbue them with the American spirit, to fit them for the exercise of their rights and duties by a right understanding of our political system, based on the sovereignty of the American people and the supremacy of American law, with liberty of conscience to all, and that protection to all in their constitutional rights which entitles the Government to their loyal devotion and exclusive allegiance, shutting out all allegiance to any other power, prince, or potentate whatsoever. Apart from these national considerations it is respectfully submitted that the Indian children are vested with constitutional rights which the Government, in the exercise of a reasonable guardianship over the wards of the nation, is honorably bound to protect.

The President, in his message to Congress, December 3, 1889, in speaking of Indian education, said:

"The national schools for Indians have been very successful, and should be multiplied, as far as possible, should be so organized and conducted as to facilitate the transfer of the schools to the States or Territories in which they are located when the Indians in a neighborhood have accepted citizenship and have become otherwise fitted for such a transfer. This condition of things will be attained slowly, but it will be hastened by keeping it in mind. And in the meantime that coöperation between the Government and the mission schools, which has wrought much good, should be cordially and impartially maintained."

It certainly can not be contended with justice that, while we give to the Episcopalians, for instance, whose work among the Indians has been noteworthy for its extent and value, and whose claims upon the Government are as reasonable as those of the Roman Catholics, only \$29,910, the Government could give to the Roman Catholics either the sum asked for, \$531,996, or the sum received, \$347,689, and still administer the system "impartially."

Many learned jurists and statesmen think that the first article of the first amendment to the National Constitution, which ordains that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," does not permit Congress to make a law establishing for the Indians, or any other

class in America, one or more schools belonging to a particular religious denomination, and where the doctrines of that denomination are to be taught, for the reason that such a law is a law respecting an establishment of religion, and that the constitutional provision that Congress shall make no law prohibiting the free exercise of religion equally forbids Congress making a law that will empower any other body to prohibit the free exercise of religion; and these principles are applicable alike to all religious denominations whatsoever, native or foreign, that now exist or may hereafter appear in our States and Territories. The debate in the United States Senate on July 14, 1890, on the Indian appropriation bill, developed a strong sentiment in this direction, and in no instance was an effort made to answer the constitutional argument. Expediency and local political interests seemed to be the motives controlling the action.

I only wish to be understood as protesting against national grants to such contract schools as are purely under sectarian control. The organization of citizens whom I represent is now preparing its appeal to all the religious denominations, asking them to withdraw all applications for appropriations and to refuse to receive appropriations from the National Treasury for their work of religious instruction among the Indian races.

Let us make an attempt at the solution of the question of Indian education which embarrasses the solution of the broader questions. Let us not make him the prey of denominational bickerings. Give him the American public school, or its equivalent, and then let religious denominations prove their faith by their works and try to Christianize him. The controversy concerning sectarian appropriations will continue, because a vital and fundamental principle animates it; and the welfare of the Indian will be prejudiced unless this partnership of the Government with religious denominations is dissolved. These Indians are the wards of the nation, and we can not escape the responsibility for their education. When we provide in a given place only a contract school under sectarian control, we force them under an establishment of religion and pay the bills for their religious education, which is both establishing a religion and abridging the free exercise thereof on the part of the individual.

Where the Government has encouraged by its appropriations the investment of private funds drawn from private beneficence, for the purpose of promoting denominational schools, of course perfect business honesty must be adhered to and good faith be kept, when the Government determines to withdraw from the support of sectarian contract schools; and I urge that the attitude of the churches ought to be that, after timely notification to the parties interested, Government appropriations for denominational schools among the Indians shall cease.

Confusion will necessarily result unless there is uniformity in the educational system. Let the nation do its work of education, and trust to the churches, as it does with other classes of the population, for Christianization. It is a notable fact that the results of the sectarian contract system have been very questionable in many places. We believe that General Morgan has the right view of things, for two reasons: First, in the best interests of the Indians; and, second, in the best interests of the American principle of the entire separation of Church and State. The question of economy as between the expense of maintaining the contract of the Government schools has no force as an argument; and it is unworthy of consideration by the United States Government, when we consider the historic relationship of the Government to the Indian races.

It seems to me that it would be a wise course for this conference to ask, in the near future, all the religious denominations now receiving funds from the National Treasury for Indian education to withdraw their application for funds, and to refuse to receive them in case appropriations should be made. The National Government, introducing the common-school system among the Indians and making attendance compulsory, recognizes, as it ought, the free public-school system as a national American institution. And it would seem that the churches ought to encourage the National Government to take such desirable action by refusing a partnership which makes such action impracticable.

If the churches in matters of Indian education accept sectarian appropriations from the National Government, while using the moiety of money they get undoubtedly for worthy purposes, they do great damage to the entire cause of public education by sanctioning a step in the direction of the union of church and State, by imperiling the integrity and indivisibility of the school fund in the several States. In several of the States the question has already reached a dangerous and critical stage. The enemies of the school system are watching with great solicitude the movement made by the churches for appropriations from the National Treasury; and some of them openly rejoice in what they believe to be the solution of the entire problem of the support of denominational schools in the States, by a division of the school funds on denominational lines.

Again, the churches accepting appropriations to aid them in their efforts to educate the Indians are putting a premium on the use of ecclesiastical power for political pur-

poses, in the shaping of legislation. And that power in these very lines has been used most relentlessly in high places. It would seem that the Church of Christ ought not to be a party to this kind of work in a republic.

Again, the churches ought not to consent to such a relationship to the National Government that workers in the field dare not tell the facts coming under their observation, lest their own work will be imperiled and their path of usefulness hedged up. If it is claimed that this money in the Treasury is the property of the Indians, what right, then, has the General Government to say that it shall be filtered through sectarian sieves on its way to the owners?

In answer to the question, then, "What should be the relation of the churches to the Federal Government in the work of the education of the Indian races?" we would respond, The same relation as they sustain to the Government in the work of the education of other races of our composite population, in case the churches desire to see the Indian races civilized, Christianized, and Americanized. And this means, let the Government do thoroughly its work of industrial and intellectual education by teachers competent in both character and culture; and let the free church in a free State press its distinctly Christian religious work side by side with the Government, furnishing its own motive powers, both spiritual and material.

DISCUSSION.

Gen. S. C. ARMSTRONG, of Hampton, Va. It all seems to turn on the principle that it is wrong to divert the use of funds raised by popular taxation for the support of sectarian schools. That is a broad and accepted principle, and ought to be established throughout our land. It would be wrong for churches to ask for money from Government or for funds from Congress to help educate Indians, when they are no longer wards of the nation but like other people. But is this what they are doing? What are those funds? Are they raised by popular taxation and given as charity to the Indians, as they would be given to our citizens generally? I say no. There is broad, vital difference. That which it is right to do in the case of the Indian is not right to do in the case of the people at large. I agree with the last speaker that it is necessary to separate church and State, but I do not agree with his implication that the support of contract schools is a blow to the integrity of our institutions. That is what he means. But in educating the Indian we are paying him a debt recognized by many treaties. He once owned this whole country. Even to-day he has about 200,000 square miles. The value of the land that we have taken from him is not put to his credit in any bank account. It is in the hands of Government as his proper trustee. Secretary Teller gave us the exact figures in the case of the Sioux tribe. Does not that make a difference? This money is the Indian's own by virtue of lands ceded or rights relinquished. On that difference 2 years ago turned the action of this conference. It ought to be decisive now, and I believe it will. We have this year about \$2,000,000 devoted to the education of the Indian by act of Congress, which should be given to it in the way to do the most possible good. Is not the Government like any other trustee, bound to do the best thing it can? The obligation of trustee or guardian is the same in all cases. Government has no such relation with the whites, the blacks, or the foreigners in our country. By that difference of relations the contract schools are justified. I do not think this conflicts with Dr. King's position. The child of the white man is the heir of the ages. Look at his inheritance from the past. Heredity and environment are the greatest facts of life. The difference between him and the red man's child is vast. The spirit of fair play in this country is strong, and more and more demands that the Indian child should have a fair chance. Everything has been against him.

The best thing for the Indian is a practical, Christian education. The Government is giving him a practical education very generally. Industrial ideas are coming to the front in all education in this country. They have spread in the South among the negroes with great rapidity. They have been applied to the Indians most wisely, and nowhere more earnestly than in the contract schools. In the matter of religious training, the contract school is the specialist. The Government school is more or less Christian, according to the ever-changing management. When there was, a few years ago, a Roman Catholic superintendent of Indian schools, there was advantage for that denomination; and the Protestant workers were not always satisfied. Now Protestant work is at its high-water mark, and will stay there through the present administration. What will come next? All is temporary. The changes in 1892 may be as great as they were 4 years before, and as they have been every 4 years. The only permanent Christian force in Indian education is that of the churches through contract schools. If the churches choose to abandon that system and do all their work through charity, it is their matter. Let their secretaries speak; they are here.

The real trouble is the unfair and undue advantage held by the Roman Catholics, which they gained largely by united and persistent effort. Protestants have not worked together. For at the bottom of all this is the Roman Catholic question. I

think that the Roman Catholic work is a great gain for the Indian. Industrially, it is as good as any, often superior. Its academic or class work is generally, I think, inferior, unequal to some government work and other contract work. On the moral and religious side, it is to the Indian what it is to our citizens generally. Would you do away with the priests in your cities? More and more the value of the Roman Catholic Church as a moral and religious power is recognized, and it is more and more needed. It is a tremendous and helpful force in our labor question. With the Indian, I believe that it is at its best. From the first the Roman Church has made a noble record of heroism, and a most valuable effort in behalf of the red man. We must give it its right place. Out of the 12,000 Indians at school, 2,300 are under direct Roman Catholic influence. The figures of the appropriations to the different sects which were given yesterday were startling in the tremendous advantage of the Catholics. But this is another way of looking at it. Twenty-three hundred out of the 12,000 are in Catholic schools, 1,100 of them in contract schools, and the rest of the 12,000 are mostly under Protestant influences. The Government schools at Cheyenne River, at Crow Creek, at Lower Brulé, are decidedly Protestant. Is not Bishop Hare as well satisfied as if he had appointed the teachers? It is a good illustration of what can be done in Government schools. If the administration is favorable, missionaries may be a great power in them without official relations. But if Bishop Hare were here he could tell you of some unsatisfactory experiences he has had, because of conflicting influences, and appointments. The trouble is, nothing is sure for the future. The Catholics got about one-fifth of the \$1,800,000 appropriated, while they have about a fourth of the pupils.

The contract schools are, and ought to be, subject to Government inspection. Mr. Blackburn, of the Indian Bureau, will tell you how some Catholic teachers were dropped by Government because incompetent. Those who do not speak English are dismissed. They do not accept the Government's prescribed course of study. About one-fourth of their teaching is, I am told, in the catechism; the rest, usual class work. In the Protestant schools there is less catechism and more ordinary book work. I believe, in reference to all this work of Indian civilization, there should be an appeal for a national policy that all agents, teachers, and helpers should be retained during good behavior and good service. In the Government schools, under the system of inspection, the work has been steadily brought up to a higher plane, and the schools were probably never so efficient as now. Government inspection makes the contract schools much better than they would be without it. A great deal more has to be done. In view of the fact that so many Indian children are still unprovided for, would it not be disastrous if the anti-contract school views were carried out?

Let our action here be not destructive, but progressive and constructive, when to-day less than one-half of these children are being taught. If the Protestant Churches say "We will furnish all the money ourselves and let the present contract-school funds go to purely Government schools, in order to weaken the Catholics or to assert a principle," I have nothing to say. I respect the principle, but despise the policy. There is no quarrel, I think. In Christian work—for Indians, notably—the Catholics and Protestants are working side by side, with much mutual sympathy. It is so at Standing Rock and elsewhere, not without trouble at points. This combination of work for the Indians is a good thing for all branches of the Christian Church. The public sentiment growing out of it is the salvation of the red race. Hold on to the things we have got, I say. Improve all along the line, both Government and contract schools. But, in the name of good sense and of justice and of God, let us press forward and do what we can for the 21,000 children for whom nothing is yet done.

Bishop WHIPPLE, of Minnesota. My thought in listening to the very stirring words of the first speaker was, Make haste slowly. He enunciated great truths very near to the heart of any Christian man who is, in the very fiber of his being, an American. But I say again, Make haste slowly. My recollection goes back for more than 30 years of very intimate acquaintance with the work of this Indian system. I can remember a period when \$48,000 of Indian money was expended for schools among the Sioux, and not one single Indian child had ever learned to read. While our Indian system is unreformed; while it is subject to every vicissitude that belongs to American politics; while any man in the employ of the Indian Bureau, if he runs counter to those who are called the Indian ring, or presumes on some of the prerogatives which selfishness has in view with regard to the Indians—if such a man is in danger of sharing the fate of one man whose name I can not speak without tears coming to my eyes, Edward Smith, who died of a broken heart, a pure, true, noble man of God—if all this is true, pardon me if I ask, what must we do? What do we want to do? Lead up a poor heathen people whom we have wronged out of their darkness to the light of civilization. Now, remember, no nation has ever survived the loss of its religion. It might have been a very poor religion, and full of superstition; but the moment that it lost that sense of accountability to an unseen power, and had no standard of right outside of itself, it perished like the fabric of a dream. Re-

member another truth. What is government? Bishop Wainwright asked Daniel Webster to tell him the best treatise on government. Mr. Webster opened the Bible, and read the verse beginning, "There is one law giver and judge," and said, "There is more in that sentence than in all the books that man has ever written." Government is the delegated trust from God, who only has the right to govern, who gives every nation the right to say how that trust shall be clothed. While I admit that under our American system—and I thank God that I am an American—you have no right to teach the things that have separated men into rival sects and parties, you have the right to protect the existence of the nation. It is not sectarian to teach the children of the State that there is a God, and reverence for God's eternal law. It is not sectarian to teach truths that underlie every relation of man to man and man to God. There I take my stand with regard to the Indian.

Now let me say that my skirts are quite clear with reference to the union of church and state. I have for 10 years had so little faith in the administration of Indian affairs, though our means were so straitened, that I have not had one dollar appropriated by the Government for the work I was trying to do. I was offered by the Commissioner at Washington money to aid me in my work. I said, "No, not one solitary dollar." Then Mr. Gillfillan went to White Earth, and I was asked to appoint him as a teacher. I said, Yes, on one condition,—that he shall not receive one dollar for his services in the schools. But let me say here that the schools which the Government has among the Indians are to-day better than formerly. We are moving in the right direction. We have Christian men at their head, and Christian women. But it is simple justice to say that the Government has been forced to this position through the contract schools. I say unhesitatingly that I believe the new movement of the Government in the right direction with regard to industrial schools is due to the mission schools of the different religious bodies, and to the faithful work done by contract schools. The time may come when the educational system for the Indians shall be upon such a basis that you and I can have no question with regard to its future. I do not think that time has come now; and I say very frankly that I should feel in the depths of my heart, if at this time that change should be made, a very great and irreparable wrong would be done to the Indians. No one has thanked God more than I have, when I have read the report of the Mohonk Conference. If, 30 years ago, almost 30, when my diocese was deluged with blood and I was walking on my heart, if any one had told me that the time would come that representatives of all the great bodies of Christian workers in this country would meet together with one thought, that they might work out a plan to save these poor people, I am sure I should have said, "Lord, let now thy servant depart in peace." My heart has been filled to overflowing here, but we must remember that there is long, hard work for strong men yet to do.

There is no government yet for the Indians. The provision has been made for Indian rights of property; but for the most part, owing to negligence, the certificates of Indian patents are not worth much more than the paper on which they are written. So with respect to citizenship. I was asked by a statesman the other day, "What do you think of the solution of the Indian question by making wild Indians voters?" I said, "We have tried that." He replied, "I did not know that it had ever been tried." We had an old Territorial law in Minnesota that any Indian who wore a civilized dress could vote. We had once an exciting election, and it was supposed that the vote was decisive, until some one said, "Wait till you hear from Pembina." And we found, sure enough, that an entire tribe had turned out, in hickory shirts and breeches, and their vote had knocked us higher than a kite.

It is a blessed thing when Indians are prepared for Christian citizenship. There is no work that has overpaid a hundred fold, good measure pressed down and shaken together, as has the work that the different religious denominations of this country have done for the poor Indian.

My dear wife, who stood behind me in all those dark hours, when both my missions were wiped out as if there had never been a vestige of them, looking at me, with the tears running down her face, said, "We have nothing to do with this: it is your business to do the work, and God will take care of it." So we went on. I am tempted to read a letter written to me after she had passed away. [Bishop Whipple here read some extracts from a letter written by a young Indian missionary on hearing of the death of Mrs. Whipple.]

I could tell of scores of good men trained in these Christian contract schools. And, although the time may come when the Government must depart from that policy, that time is not now. You may say that the Department has the entire matter in its own hands. Do not let us mince matters. If any religious body is not doing its work, let us demand that their teachers, like other teachers, shall be fitted for their place, and that they shall faithfully carry out every order that emanates from the Government. With that, we need have no fear of the future.

Only one word more. It will not be long before I go to the other home. But let me tell you that, next to the thought of meeting the Saviour, is the comfort of meet-

ing many—oh, so many—of those poor wandering folk we have been leading out of their darkness, who have been brought to that everlasting home.

General WHITTLESEY. In confirmation of the remark of Bishop Whipple that the Department has this matter in its own hands, I would like to read one clause from the appropriation bill just passed by the present Congress:

"That the expenditure of the money appropriated for school purposes in this act shall be at all times under the supervision and direction of the Secretary of the Interior, and in all respects in conformity with such conditions, rules, and regulations as to the conduct and methods of instruction and expenditure of money as may from time to time be prescribed by him."

President GATES. That emphasizes the truth that, if we are in danger of a Scylla on one side, with reference to the different denominations and the contract schools, there is a Charybdis on the other in the matter of a civil service that is not yet, by any means, reformed.

Dr. STRIEBY. I feel very much as Bishop Whipple does. The contract system has worked well. It will come to its end by limitation, because by and by the Indians will be civilized and this system will be out of the way. What has moved me of late has been the action of Congress which seemed to be sectarian. I have said that, rather than have our Government committed to sectarian legislation and measures, I would be willing as an individual to forego all the advantages of the contract system. But I do not think that is necessary. This contract system is special. It is adapted to this class of people. I believe fully that these Indians are the wards of the nation. They are not like the negro, the Chinese, the Swedes. They sustain a peculiar relation to the Government, and the money it pays to the contract schools is demanded by that relation.

The civilization that has been thus far attained among the Indians is due to religious influences more than to all others. Until within a recent time it could be said that they were the source of all advance from John Elliot's time down to Bishop Whipple's. The Riggsses and the Williamsons, and such men as they, are the ones who have laid the foundations upon which the superstructure has been built. For no light reasons should we be willing to forego the advantages which have thus been gained. As to the relation of church and state, do not let us be troubled beyond measure until we know what we really mean. What do we mean by the union of church and state? The state has no right to impose religious regulations and opinions on the people. On the other hand, the church has no right to impose obligations upon the state or people. If the state will keep hands off in that way, and the church will keep hands off in her way, the union of church and state will be avoided. What is done in the case of these contract schools? The Government money is due, as I think, by contract and by treaty obligation to the original owners of this land. The money is no bonus given to the religious bodies. It is money paid to fulfill the Government's obligations to the Indians. The money goes, not to teach religion, but to teach the curriculum prescribed by the Government; and any religious body that will not accept the money on those terms has no right to it. That may apply just where it pleases. With regard to the Roman Catholic denomination, there will be no difficulty. If they will take the money and use text books, and have the school conducted on the principles laid down for the Government schools, no one can object, if no discriminations are made in their favor. If the Government means to have religion in the schools—I do not doubt that it does—no one questions its right to do so. Carlisle and Hampton and all such schools have religious influences in them. It would be strange if it were not so. But what is the difference between employing A and B as a Presbyterian or Baptist in these schools and employing the same persons in a Government school? In either case they will teach the prescribed studies, and in addition to that will do what they can in the way of religious influence. You must have religious influence in your school, and you must have religious teachers to give that influence. The present system works so well, do not let us disturb it now. Let the Government mark out the course of study and let the missionary societies employ men who will teach that course, and who shall also care for the moral elevation of the Indians.

Rev. O. E. Boyd, secretary of the Presbyterian board. The policy of the Government is changeable in its relations to the denominational or contract schools, not because of any inefficiency of the officials, but of necessity because of the constant change of these officials. Each one when appointed brings in a new theory and policy, which must be tried. We well remember how Mr. Price urged upon our board contracts for new schools; then how, under Mr. Atkins and Mr. Oberly, the policy was changed, and one of our well-established schools taken from us. Now, under Mr. Morgan, still another policy is introduced, which is far better than all the others. These constant and inevitable changes of officials and policy, under the present system, make the status of the work of the denominations very uncertain and unsatisfactory. They prevent our board, and we suppose others also,

from settled and progressive work; and none can be carried on in this manner and be well done, because no definite plans can be made for the future.

For instance, a school has been granted a contract at first for, say, fifty boarding pupils. The accommodations are afterward enlarged at much expense to the board, and the renewal contract is asked for, say, seventy-five pupils. Again other buildings are added and money expended, and a new contract granted for one hundred pupils. As there are hundreds of children not yet in the schools, it is natural to suppose that the desire of the Government and the church is to enlarge until they all are cared for; and, acting on this thought, the board expends still more and larger sums of money and asks a larger contract. Meanwhile the Commissioner of Indian Affairs is retired because a new party is in power, or for political reasons, and, instead of the enlarged contract asked for, there comes a suggestion that none may be granted; but, after much delay and correspondence, it is finally granted, but on such a reduced scale that the board is crippled in its operations, its plans upset, its money expended, and it has but meager results to show. We can not but think that the present attitude of the Indian Bureau will either drive all the denominations out of their present efforts for the Indians as now conducted or to Congress for special grants, as the Catholics have already done.

Listen to the story of one of our superintendents:

"It makes me miserable to have so many teachers here at so great an expense to the board, and be unable to secure enough pupils to get a reasonable amount from the Government. The plain truth is that the school business at this point is greatly in excess of the demand. The school had 200 last session, and a new one near by fully as large is soon to be opened. Then there are the Congregational and the Catholic schools for boys and the Sisters' school for girls—all making efforts to get pupils—besides our own. I wrote to the Indian agent, asking him to go with me and help me to get pupils; but to-day I get a note stating that 'he has no funds for traveling expenses.' I do not see any prospect of filling up very soon, certainly not until later in the season; and then, if large children come in, it will be to get clothed and fed during the winter, and leave as soon as their spring work begins."

Under this system the agent is the friend of the Government schools by virtue of his official relations, and he must see them filled first. The present contract forbids us to receive into our schools any former pupil of a Government school except by special permission, while at the same time the Government can take any or all of ours. Our schools are seriously embarrassed by this rule. With such odds against them, how can religious and benevolent societies carry on their school work? It looks now as though we may ere long be left with large properties on hand, which have cost much money, and for which there will be no use or sale.

Meanwhile, the Romanists, by their persistent efforts, have secured all that they asked for directly or indirectly. Since our present most excellent and Christian Commissioner came into office it is well known how, in spite of his earnest desires, they have gone directly to Congress and had their requests granted.

Now come to our board momentous questions: What shall we do? Shall we give up altogether? Shall we carry on only such schools as we can without the financial aid of the Government, or shall we go to Congress, and lobby our bills through, and become independent of the Indian Bureau?

These are vital questions, not only to our board and similar benevolent institutions engaged in Indian education, but to the Indians themselves. If we all withdraw, what will become of them? Education is good, but without religion it may prove only harmful. We all believe that it is the duty of the Government to educate and the duty of the church to Christianize these people. Heretofore we have worked hand in hand. Now *shall we crush a good work for the sake of a good idea*, or shall we, by united efforts and in the Master's spirit, seek to remove all strife, except that generous emulation which seeks only the highest and best good of the Indian?

Would it be wise to put all Indian schools under the entire control of the Indian Bureau? As long as there are *two* powers that can pass laws or enter into contract with interested parties for the control of these schools, will not these difficulties continue?

Would it be wise to ask the Government to withdraw its subsidies from all religious bodies, and have the school and mission work of the latter entirely dependent upon their immediate adherents for their support? If we do this, will not the present policy of the Government shut off sooner or later all religious instruction among the Indians? If religious bodies are forced to give up their schools by the withdrawal of the pupils into Government schools, can or will the Government give them religious instruction, or will it, can it, permit these religious bodies to give any religious instruction in the Government schools? Is such a thing possible?

Rev. ADDISON P. FOSTER, D. D., of Boston. It would seem that there is, after all, very little difference of opinion among those present, when we test ourselves on certain points. One point we agree upon is that there should be no connection between church and state. We agree, also, that we must go slow; that, if we ever see our

way to give up the system, it can be only as we have made previous preparation for it. At the same time there is a point of difference to consider. The question in dispute is this: Is it wise for us to make preparation to give up the contract system? It would not be easy to break up that system at once. The denomination with which I am connected expends in one school \$20,000 received from Government, and to give that up at once would almost destroy the school. We can not abandon the contract system to-day; but it may be that it is wise to take measures by which we shall do it to-morrow or at some future time. The question is, Is it unwise for us to hold on to the contract system as part of our American plan for Indian education? I do not see how the question is touched by the statements that have been made, that this money belongs altogether to the Indians. That statement has been contradicted.* I do not see how some other considerations that have been brought up here affect the question, when we remember the reasons why we insist upon a separation between church and state. These are at least two. One is that the connection of church and state incites animosity between people of different sects, and it is essential to the well-being of our country that we should have as much harmony as possible. Anything that separates the people into rival factions causes division of feeling. Whenever there is anything among us that leads to that, it is a root of bitterness that tends to destroy republican government.

The other thing is that a Government must act impartially. If the Government is trustee for the Indian, you and I have part in this trusteeship. I with my peculiar prejudices, and you with yours, have a right to be reasonably satisfied with the action of Government. If the Indians are our wards, how are we to act as their trustees from our different points of view? Or how shall we combine on a policy that shall satisfy all? We are not satisfied, as Presbyterians or Baptists or Methodists, if the Catholics have almost all of the money appropriated by the Government. You understand that the Catholics in 1890 have received 70 per cent. of this contract money, the Protestants about 27 per cent., while 2 or 3 per cent. goes to unsectarian institutions, like Hampton. We are all sharing in this trusteeship; and yet the Government, in representing the interests of us all, is favoring a denomination in such a way as to excite animosity. We feel that it is unjust that this particular denomination should have such a large share. Can it be said that there is absolute religious freedom, when we are imposing so largely upon our wards this particular religion, and when all the different religions are not equally represented? I hesitate exceedingly to say anything with regard to what one of our friends has insisted on; but I can not let it pass unnoticed. He has urged the admirable quality of the Roman Catholic schools, and spoken tenderly and warmly of the work in them. Let us remember that Government is educating these Indian children with reference to citizenship. Our Republic can not be sustained unless its youth are educated to be good citizens. But it is an unfortunate fact, which we can not overlook, that there are 8,000,000 of people in this land under subjection to one who sits upon the throne of the Vatican, and who claims the right to control their personal decisions in regard to political as well as religious matters. It is a fact that, if they follow the teachings of their ecclesiastical leaders, they can not be loyal citizens of this Republic and in sympathy with some of its vital institutions. Is it consistent for us to allow to be taught in the Indian schools, at the expense of Government, doctrines that militate against the interests of the United States? I have nothing to say with regard to their own missionary efforts; but, when it comes to our Government acting as trustee I protest.

I wrote, some time since, to find out why it was that Roman Catholics succeeded in getting such large sums and how they managed their schools. I have secured a few letters in reply. It would appear from these letters that we can not well ask for funds in the same way that the Catholics do. It is not in accordance with the spirit of Protestantism that we should lobby in this fashion or override the officials as Commissioner Morgan and the committee of the House were overridden. We will not do that. Then, again, the Protestants need more money to carry on their schools than Catholics. The Catholics have, indeed, money for their buildings. A certain excellent lady has given it to them. But their teachers are unsalaried. They have fewer teachers, and their schools are poorer. I know there are some good Catholic schools; excellent reports have come with regard to them. But this is not true of most. Extracts from letters written me by certain missionaries, together with statements made to me by gentlemen entirely conversant with the facts, who are here to-day, prove that these Catholic schools, as a rule, do far inferior work.

[Here Dr. Foster read extracts from letters to prove his point.]

The Government school at Fort Yates is in the hands of priests and nuns, and the priest in charge prints his letterheads as the "Catholic Mission." A gentleman familiar with the Indian schools states to me that in one under Catholic control all

*As a matter of fact, only one small item of \$25,000 out of the appropriations for Indian schools, approaching \$2,000,000, comes from Indian funds. All the rest of the money expended is raised from the ordinary sources of Government revenue.

the teachers but two are German and French, and unable to speak English. I am glad to hear that English will be required in the schools henceforth. In short, the system of contract schools is unamerican, difficult to carry out, impractical, sure to create friction, and ought to be abandoned as speedily as possible.

Rev. ARTHUR MITCHELL, D. D., Secretary of the Presbyterian Board of Missions. It appears to me that those who are proposing the discontinuance of the contract schools are misconceiving the fundamental fact which underlies the existence of those schools. In these institutions, while the Government places in the hands of the missionary societies a sum of money to pay for the food and clothing of the Indian children, the missionary societies or the churches of the country erect suitable buildings, and also assume the important duty of finding suitable persons to take charge of the children and instruct them. They select proper teachers, continue them in their positions if they do good work, and support them wholly.

Those who are objecting to-day to these schools ask whether the churches need the financial help of the Government in carrying on their denominational work, and whether they ought to have it. But this question, when it is asked in relation to such a work as the Government has undertaken for the Indians, betrays a radical error as to the real relations of the Government and the churches in this undertaking. Such a question is precisely a case of putting the cart before the horse. For the real question is not whether the churches of the country need and ought to have in this work the help of the Government, but whether the Government does not need, in such a peculiar undertaking, the help of the churches, whether the Government can afford to deny itself such help. I believe that a partnership between the Government and the missionary bodies of the country after the fashion of the contract schools, supplies both elements needed to produce the qualities for good citizenship in the now degraded Indians. It secures both general and religious education.

The churches might possibly do all this work alone, although with difficulty, considering the many other calls upon them. But, certainly, nothing in the past history of purely Government schools gives proof that such schools, swayed by political influences as they are, and not pervaded always, by any means, with a strong religious spirit, can lift up the Indians. For the elevation of these pagan tribes the Government must have the help which the religious element, the religious bodies of the country, can alone be relied on to give. The Government, of course, has no need to ask the churches for money; but it has need of those elements of character, of those persons and influences, whose main sources are found in the churches of the country.

Senator Reagan has been quoted as saying that "this giving of financial aid by the Government to the denominations for their religious purposes should come to an end." So far as his words refer to anything like a union of church and state for the propagation of any sectarian views among the citizens of the country, they state a general rule perfectly sound and believed in by us all. But the true statement of the case which we are considering is rather this: that, in a work so unique and exceptional as the Government is now forced to undertake, *the moral elevation of a multitude of heathen*, so that they may be fit for American citizenship at the earliest possible day—in such a work, I say, the present practice of the Government in allying with itself the religious and missionary forces of the country ought *not* to come to an end, but, on the contrary, ought to be continued—continued at least until some other method has proved itself, not merely on paper, but in actual operation, to be suited to the work. When any other plan has both in theory and practice accredited itself as able to do their work, then, and not till then, will it be safe to drop the contract schools. In these schools, as I have already stated, while the Government provides funds for buying food and clothing for the Indian children, the religious societies erect suitable buildings and select and support the teachers. This is the extent of the partnership, except that the Government, in virtue of the funds which it supplies, has the right to inspect the schools, and see that the course of study and the quality of the teaching, industrial and secular, reach a required standard. Although the missionary teachers give decided and earnest religious instruction, they must not in doing this fail in the secular and industrial instruction which all are agreed the Indians require.

Of course, it is very easy to say: "Let the Government look after the secular teaching and the secular schools, and let the missionary and religious laborers take care of the religion of the Indians. Separate church and state. Let the children go to the Government schools for general and industrial training, and let the missionaries give them their religious training outside the school. Is that not the method which is followed in the States?" Certainly it is; but it may be practicable there and utterly impracticable among the Indians. There is this difference. The child living in the States leaves school to go back to a civilized home, and to a community where Christian schools, churches, examples, and Christian influences of all kinds are around him or can get access to him. He is not beyond reach. The Indian child, on the other hand, leaves his schoolhouse to go to a home of barbarism. The missionary and the influences of religion have hardly any hold on him or access to him except in his school

days and hours and his school life. To cut off the religious teaching which the missionaries are able to give in the schools is to cut them off from the largest field and the most hopeful class in which they can have work for the Indians' evangelization.

The body of missionary teachers in the contract schools is just what has given to these schools their peculiar character and value. These teachers are religious persons, many of them enthusiastically so. No other persons will give themselves, year after year, patiently and perseveringly to the religious instruction of Indians, as well as to secular instruction of every kind. Why, then, should not the Government avail itself of the help of such teachers and schools? Through their help does it not seize the quickest, strongest, and surest means of fitting the Indians to be citizens? And is not this its end? Why, then, should it not use those means to reach its end?

Everybody nowadays is confessing and declaring that the Indians must have the influences of religion brought to bear upon them. They must have Bible teaching. No one more strongly than General Morgan himself—and thankful I am for it—is saying that the schools must be religious schools. It is the Bible that creates intelligence, fosters the self-governing American spirit, and at the same time develops conscience. These three things are the vital elements on which the Republic lives. This book furnishes the wheat out of which the bread of Republics is made. Not a spot 20 miles square can be shown on the face of the earth where a Christian civilization, or anything worthy to be called an American civilization, was ever found, except under the teaching and the direct influence of the Bible. Very well, then; in what class of Indian schools is the Bible best taught, while at the same time all general education is faithfully given? In the mission and contract schools. This is the answer returned to us from every source. After having visited many important Indian reservations and studied Indian schools of every grade and kind, I have no hesitation in saying that the most useful of all, in proportion to the means expended on them, are the contract schools; and the volume of testimony to this effect, coming from experts on the subject, is immense.

Moreover, these schools, in their body of teachers staying on for successive years, furnish almost the only *permanent* element in our dealings with the Indians. Without some guaranty of permanence and continuance, the best laid plans for teaching and helping the Indians come to nothing. See the perpetual change of teachers in the Government schools. There the teachers, instead of being supported and continued year after year, perhaps for 20 years, as is the case with the teachers who are sent by the churches to the contract schools, are changing continually—sometimes every year, sometimes more frequently still—and are always liable to dismissal as a result of political fluctuations. Not even the best of commissioners—and none better than General Morgan have we ever had or desired—has any certain tenure of office beyond a very few years. No secretary, nor president even, nor any policy they inaugurate, nor any appointee they name, has the essential element of permanence. Now, if in the contract schools you have such an element, I say *keep it*. If you have, besides, in these schools an element of personal contact with the Indians, of heartfelt interest in them, of close, individual, enthusiastic work for them, winning their confidence, continuous in its action until it has opportunity to become a transforming power over them—if you have such an element, *keep it*. Do not throw it away.

The plan laid before the conference by General Morgan last year, as a plan, leaves absolutely nothing to be desired. It is perfect, it is ideal; but just there is the trouble, it is as yet only ideal. If Commissioner Morgan could stay Commissioner, or if any party or policy or appointments under the Federal Government had a guaranty of permanence, all would be well. I would hold up both hands for making over to the Commissioner the whole work for him to do. But where can we find any such guaranty? We hope that his appointment and his policy will abide. It would be splendid. We will do our best to secure it. We are glad that a good beginning has already been made. But less than 3 years may see political changes which will upset, or at least, confuse and clog all his plans. Therefore, I say, if we already have in the contract schools a corps of teachers beyond political changes, doing their work faithfully, religiously, successfully, more so than anybody else, *do not bow them out*. A bird in the hand is worth two in the bush. There is room and work enough for all. Not half of the Indian children yet are in schools of any kind whatever. Let any new plans find their field in providing for the children now utterly unprovided for. If you have any schools proven to be good, with a good history behind them, and actually now in effective operation, hold fast to these schools. These will help on the day when neither mission schools, nor contract schools, nor Government schools, nor charity schools of any kind, will be needed for the Indians, but when the Indians will have their own schools, as all other citizens.

Meantime, let me say in conclusion, if you would help the Indians, if you would help the churches in their work for the Indians, do your utmost to introduce permanence into the political methods by which Indian policies and appointments are made. Even the churches are often nearly discouraged by the incessant changes in Indian management. They could adapt themselves to almost any methods if they could

only be sure that these had come to stay. Every election now may bring a brand-new theory into the field, and often a large body of new officials, to whom the whole Indian work is utterly strange. To lay plans and build good work of any kind on the fluctuating currents of American party politics is like trying to build a church and laying its cornerstone on the Atlantic waves.

Gen. CHARLES H. HOWARD. I want to ask whether I may speak on both sides of the question, for I want to look at both sides. Why did not Bishop Whipple touch any of that public money? He has been in this work 30 years. He is a pure, noble man, and loves the Indian as you love your child; and they call him father, as well they may. Why does he refuse to touch Government money? This is a serious question for Christian people, when they have such an example before them. Why are the Riggses, one of whom is here to-day, ready to say the same thing, that they do not want to touch Government money? There must be some reason. They and their father, Dr. S. R. Riggs, for 45 years have been working for the Sioux Indians. Why do they feel this way? I think I know. I will tell you. It has been intimated to-day that the work of the Government, and that possibly the end of all our effort, is to make American citizens. These people look higher than that. They want to make Christian men and women out of these Indians. To do that they can not divorce the school from the missionary work. I appeal most earnestly for the Christian school, and the Bible in the school, and the Gospel every day and hour. If there is something in this Government contract that will cramp Christian work, then let us say, "Get thee behind me, Satan!" But I believe, as Bishop Whipple has said in his apt classical quotation, in "making haste slowly." I speak after having inspected twenty-three of these agencies, and having been on almost every reservation in every Territory of this country, except one. What we utter here resounds in Congress, and is seen upon the pages of almost every important daily in the land. That means something. Let us make haste slowly, for I believe we are facing the sunrise. When I go to a reservation and find that the teacher has not the fear of God before him, that he is a profane man and utterly unfitted for his work, as I have seen over and over again, I say we must have the contract school until we can have something different from that to replace it. When the transition comes let it be gradual and easy. Let the Government take this step when it may; but let our Christian churches hold on and carry forward what they are now doing. I believe there is nothing in the Constitution of the United States to prevent the present system. If there had been, it would have been found out long ago. A great deal of this money is due to these Indians, according to solemn compact and treaties, to be used for educational purposes. We have never given it to them; we have denied it to them. Millions of dollars are still owing these Indians. Senator Teller is my authority. The nation is as much bound to repay this as a man is bound to pay his note of hand. This is apart from any general moral obligation to recompense the Indian because our people and nation have in the past robbed and despoiled him.

Dr. WM. HAYES WARD. It is not a theory, but a condition, that confronts us. The theory which has been presented so strongly is that the United States Government shall give nothing and no State shall give anything for a special religious purpose or for the advantage of a religious body. I believe in principles, I do not believe in any conduct which contradicts principles. And yet we have gone against that theory or principle in this whole Indian history from the time that General Grant first asked religious bodies to nominate agents. Have we really gone back on our principles? Is it a principle that government should have nothing to do with religion? Is there not a principle that goes far back of that, to the effect that the religious instincts and necessities of every man shall have free scope, and shall be provided for, and that children shall have their religious instincts provided for? And do we not allow them to be provided for in our civilization independently of the State, by our churches and other institutions? This is true of a free community. But now take a community that is not free. Take, for instance, a prison, an orphan asylum, a regiment of soldiers. That is not self-governing; that is under control; that is a ward of the people. What does the Government do? Does it say, we have nothing to do with religion? No; it provides those institutions with chaplains. That is precisely the position which we are in with reference to the Indians. They are under control. They are our wards. They are not free, not self-governing. What do we do? We say it is the business of the Commissioner of Indian Education to provide religious education, by a right which goes back of any principle that has been laid down here this morning. The Government has a right to provide religious instruction among the Indians—I think that is understood by Commissioner Morgan—whether in the Government schools or whether in the schools controlled by religious bodies.

I want, also, to make my strong protest against the sentiment implied, if not distinctly uttered, by one of the speakers who questions the loyalty which the Catholic Church maintains toward the United States Government. No person could have heard, as I did, at that Catholic centennial in Baltimore, the expressions of loyalty to the United States Government, and the way they resented the implication that

they are under any political control from any foreign body, without feeling that there was an earnestness and honesty in it, and I for one believe it; and I think we ought not to give utterance to any feeling of distrust, and ought not to let our action be controlled by such a feeling, when we know that they have the same political rights, and, I believe, the same national loyalty, that we Protestants have.

Dr. LYMAN ABBOTT. Most heartily do I indorse the motto which Bishop Whipple has given us as one which should control our action—to “make haste slowly.” But, if we are to do that, we must make some haste. If we go away from this conference and repeat only what we said last year we shall have made no haste at all, and that is not what Bishop Whipple recommended.

I thought that I was a radical on this question until I heard Bishop Whipple. Then I concluded that I was not, because the utmost I wish to do is to preach to-day what Bishop Whipple practiced 25 years ago. We have all been stirred by his eloquent words as we have long been stirred by his more eloquent life. Surely, in his case it is true that deeds have spoken louder than words. I shall rejoice when the time comes, as it will come, when every Christian church of this continent will say what he said a quarter of a century ago: “We will not take the money of the Federal Government, or put our schools by necessity of that money under Federal control.”

The Roman Catholic Church is right in its protest against having its schools under Federal control. The church ought never to be under any form of control by a political government. The church should be emancipated from its present partnership relations with the Government, not that its work may be lessened, but that it may do a larger, nobler, diviner, and more spiritual work. It is for this reason that I wish that every church represented in the Indian work would say: “We will not take your money from this day.”

The church and the state ought to be one. The time will come when they will be one, and that dream of Arnold of Rugby will be realized. The relation of church and state ought to be the relation between the deacon and the dry-goods dealer; the deacon is a dry-goods dealer in the shop, and the dry-goods dealer is a deacon in the church. The community ought to be so full of the spirit of Christ and of God and of religion that the only organization should be at once the church and the government. But until that can be brought about, until men see eye to eye, until they have one conscience, one faith, one hope, and one law, then there is but one safe relation between the church and the state—that of absolute and total independence. If the church is under the state, it is manacled, crippled, corrupted by worldliness. If the state is under the church—let Italy, Spain, Ireland, the whole of Europe in the Middle Ages, tell what is the result. If these two are mated together, we have a politics that ruins piety, and a piety that does no good to politics. The church would be stronger for its work if it held no open palm at Washington for droppings from the Treasury. Dr. Mitchell makes the suggestion that it is the United States Government which asks the churches to help it carry on its work. This is admirable as the suggestion of an idealist; but it is not history. The lobby does not come from Washington to our missionary societies, but goes from our missionary societies to Washington.

We stand 25 years behind Bishop Whipple. There is danger in our action of crippling the work of Christ. It is because we believe that the Church of Christ will be made strong if it throws its crutch away that we plead for a speedy separation. Suppose the American Board, which is to-day meeting at Minneapolis, should have a message flashed across the cable that the British Government had suddenly resolved that it would undertake the work of establishing schools throughout India; that English should be taught in every school, in order that civilization should be hastened and industrial systems maintained, and that in these schools the following rules should be put in force; that the Sabbath must be properly observed; that there shall be a Sabbath school or some other suitable service every Sunday, which pupils shall be required to attend; that the superintendent may require employes to attend and participate in all the above exercises, but any employe declining as a matter of conscience shall be excused from attending and participating in any or all religious exercises. That is the law that governs to-day the Government schools under the Indian Bureau. Suppose it should be flashed across the ocean to Minneapolis that national schools on that basis and under that system were to be established in India. Do you think that the American Board of Commissioners for Foreign Missions would put on sackcloth and ashes, or would they rise and join in one great song of thanksgiving?

Just one word more. I speak as the pastor of a great church. And I am sure that if I were to go next Sunday morning to my congregation in Plymouth Church and say to them: “The United States Government has resolved that it will no longer give a dollar to the American Missionary Association; if you are going to carry on the missionary work you must carry it on yourselves; the United States Treasury is locked and barred against you, and it will never be opened,” I am sure that I could duplicate their present contributions. So long as I can only say, “You are only

asked to join in partnership with a nation so rich that it does not know what to do with its money, now pour in your contributions," I speak to unwilling ears.

Dr. WARD. Could you do that 3 years in succession?

Dr. ABBOTT. I should expect to duplicate the contributions the first year and to add to the duplicated contribution the second. A great deal of the discussion seems to have been founded on lack of faith in our institutions. To build on politics is to build on the waves of the sea, we are told. The Indian Bureau, it is said, may not remain. No, the Bureau will not remain, but the public will remain. Public opinion will remain. I do not in any way dishonor General Morgan when I say that the present policy of the Bureau of Education originated right here at Lake Mohonk. It was because Christian sentiment, public sentiment, had been crystallized here—the Christian public sentiment, which had been created in the past by such men as Bishop Whipple, Bishop Walker, and the Riggsees. It was by reason of this public sentiment that the National Government has taken up the work of Indian education. And so long as the American people remain the American people, and Christian churches remain Christian churches, so long the work of education will go on with larger sweep, and there will be more and more of strength, purity, and power in the national education of the Indians.

Bishop WHIPPLE. I have been alluded to very kindly several times. All that I said before is quite true. It is also true that a few years ago, when the utter desolation and degradation of some bodies of Indians away in the northern parishes were represented to me, and a gentleman offered to build log school houses, provided the Government would adopt them, I most heartily and cordially approved of it, because it was the only thing that could be done for their salvation. I make this explanation that you may know that I have favored contract schools.

Rev. Dr. J. H. ECOB, of Albany, N. Y. I want to enter my protest against certain things that have been assumed as general principles. There has been a distinction made between secular and religious teachings which I can not accept. I refuse to acknowledge that distinction. I say to my people: You shall not draw a line down through your life and say, "On one side I am a Christian, and go to prayermeeting and church; I step over that invisible line, and put on the face of a man of the world." I believe we are making a great mistake when we say that the Government is secular, and, as has been implied, almost wicked. In its work for the Indian, I believe that every item of right instruction given to these heathen people is in and of itself Christian, and tends to their uplifting. It is therefore the true and proper work of both the Christian church and the Christian nation.

That leads me to say one word as to the distinction between church and nation. Do we not speak of our nation as the flower of Christian civilization? The religion of Christ has given us our Government with its Christian institutions and laws, and now we are told that the church must wipe its hands of any connection with this Christian nation! The prophecy has been uttered this morning that the ideal state of things, when the church and nation shall be one, is surely coming. After the prophecy is uttered, suddenly we are asked to cut sharp and clean between church and state. How, then, will the prophecy ever come to pass? A prophecy is nothing unless it is rooted in the causes of its own fulfillment. I have learned for the first time that our Christian nation is undertaking a distinctly Christian work in elevating these heathen people to the status of Christian citizenship; and if that is true, if the church at any one point can put her hand into the hand of the Government, saying: "We will work with you on the same basis," we are hastening the day when that prophecy shall come true. I want to work for the coming of that day with heart and mind.

Prof. ANSON D. MORSE, Amherst, Mass. We are making far too much of this fear of union between church and state. Some 2,000 years ago we know that the Celt and the Teuton were in very much the condition that the Indian is in to-day. It was a union of church and state that christianized and civilized them; and, humanly speaking, we can see no other way through which at that time they could have been christianized and civilized. When we come to look at it carefully we shall find that evil as well as good came from this union; but the good greatly outweighed the evil. The evil it produced was tyranny. During the Middle Ages the church tyrannized over the state. From the beginning of modern times, in Protestant as well as in Catholic lands, the state has tyrannized over the church. When we express our inherited dislike of the union of church and state, we ought to ask whether, in the present situation, there is likelihood of tyranny being exercised by the church over the state or by the state over the church. I do not think that we can reasonably fear this.

There is no satisfactory solution of the Indian question except through the hearty coöperation of the Christian people of this country. And is there any more effective way to bring about this coöperation than through the contract schools? These schools are the agencies by which the great religious bodies of the country work for the good of the Indian. To discountenance them would be to discourage the churches

whose organs they are. Many complain, and with strong feeling, that the Roman Catholics have had undue privileges in this matter. But is not this the fault of the Protestant bodies? Is it not due to the fewness of their mission schools and to their lack of union? Let them extend their work, let them form an alliance for the more effective cultivation of this and other mission fields, and then they will secure easily all that is just.

Dr. W. A. Mowry, Boston, Mass. Day before yesterday I thought I was a white man, yesterday I was sure I was a half-breed, and to-day I believe that I am a full-blooded Indian. I have been intensely interested in this discussion this morning. It is one of the most important that this country has seen for many a day. The freedom, fairness, and fulness have been charming. You will get great good out of it, and it will be published and read. Every line of it will be read by the Roman Catholic hierarchy.

I have seen something of these Indian schools—not much, but a little—between Hampton and the Oregon coast. A tremendous work is going on in these schools. If we are to make haste, it must be slowly. If we are to make any change in the contract system, it must be slowly. We must hold on to all the good things we have. I have not been very much concerned by this Indian matter; but I have been very much concerned by another line of education,—that is, in connection with our common schools. Do not let us forget that we have six or seven million children to educate in this country; and there is a vital question to be considered, and that question is the maintaining of our public-school system, our American system of public schools. One line of argument here a certain set of ecclesiastics might use. They can ask: If you can do this in the Government schools, if you pay \$150 a year for the teaching of each of these Indian children in schools managed by the churches, why will it not work as well in parochial schools of all denominations?

Mr. Smiley said that he hoped all those who desired to speak would have the chance. He was anxious that the general opinion should be that no further enlargement of appropriations should be made to denominational schools in the future. The work of such schools as Hampton and others, however, should not be crippled. No well established work should be abandoned until the United States could do that work as thoroughly.

The following resolution was offered by Dr. Lyman Abbott, and unanimously adopted:

Resolved, That the question whether this conference make any declaration on the subject of this morning's discussion be referred to a committee consisting of the present committee on resolutions, with the addition of the gentlemen named below, and with power to add to its number, which committee shall report to this conference: Bishop H. B. Whipple, Gen. Marshall, Bishop W. D. Walker, Rev. J. M. Ferris, D. D., Rev. Arthur Mitchell, D. D., Mr. O. E. Boyd, Rev. M. E. Strieby, D. D., Rev. Frank Woodbury, D. D., Rev. J. M. King, D. D., Mr. J. B. Garrett, Mr. A. Smiley, Rev. James Bruce.

Adjourned at 1 p. m.

FOURTH SESSION.

THURSDAY NIGHT, October 9.

The conference was called to order at 7:45 p. m. by the president. Mr. Chester Cornelius, a former Carlisle student, was invited to speak. The president, in introducing him, said: "I remember an interesting evening when I was inspecting the Carlisle School. I spent several hours with 12 young men, representing ten different tribes, while they answered ten or twelve questions such as these: What do you think is the greatest need of your own tribe? What are you going to do with your education? How can the educated Indian be most useful? Is it best for him to go back or is it better that he should stay in the East? The answers to these and other questions made a most interesting file of papers; and I remember the paper of this young man, which was manly and thoughtful. He has since studied at Dickinson College, and is now commandant at the Carlisle School."

Mr. CORNELIUS: I was in hopes that the president would limit me to 2 or 3 minutes instead of allowing me the full 10; but it seems that here, as well as in college, professors and presidents are in the habit of giving long time to those who do not wish to speak. But it gives me a great deal of pleasure to appear before you as a representative of the Indian race. The people of to-day are beginning to realize that the Indian question must be solved, and that it must be done soon. The notion of yesterday, which was that we must take the Indian where he is, educate him where he is, and keep him where he is—in other words, treat him as an Indian for centuries to come—has died away. The question now is, how are we going to give him the present civilization? You have found that the best way to exterminate the Indian is to give him the education that you who enjoy this blessed land, and who are living in this enlightened age, enjoy—the civilization that is wholesome and

helpful to all those who take it. You are here to consider what is the best way to do this. It has always been my opinion that the best way to educate an Indian is to take him away from the reservation, and keep him away after he has been educated. The best way to Americanize people is to do as the widower did who married a widow. They each had a good many children, and the first night they got together the husband mixed them all up so that they did not know which was which. That is the only way that the Indian question can be solved. The Indian must be absorbed in your civilization. The 250,000 Indians will never become a nation by themselves; that is out of the question; and, as the American civilization is good for all those who come into it, it is good for the Indian also. I hope and pray the time will soon come—and it rests with you when it shall come—when there shall be no reservations anywhere, when all the Indians shall be absorbed and be American citizens, and when the people of this land shall realize that the Indian must undergo the same laws as those who come from foreign countries; that, like the Frenchman, the German, the Italian, the Irishman, he must go to work; that he must work to exist; that he must live by the sweat of his brow. You must take away the present system of giving rations. It has a tendency to make the Indian a beggar, a worthless good-for-nothing all his life. He is taught by it that he can live without doing anything, that he can simply demand a thing, and it will be done by the United States Government. The system of education laid out by Commissioner Morgan is of great importance, as is the question how long you will continue to send back to the reservation children who have been educated in the East.

I want to say a word in behalf of the Oneida Indians, the tribe to which I belong. Some of the younger people of that tribe have acquired the higher education, and have equipped themselves for the battle of life, and have thrown themselves into the midst of the busy throngs of to-day. They have gone away from the reservations. None of these educated people, young men and young women, have gone back there to find work. There is no inducement on the reservation. They have taken up different branches. I know of several young men who are practising law in different States, and I know some who are filling places as clerks, and there are two who have studied medicine and are now practising—one in Madison, Wis.—and they are commanding the respect of the white people. That, I think, should be encouraged. It is the only way to solve the Indian question.

President GATES. How many Oneidas are there?

Mr. CORNELIUS. There are about 1,900 Oneidas in Wisconsin.

President GATES. Is the tendency of the stronger young men to leave the reservation?

Mr. CORNELIUS. Yes.

A DELEGATE. How about lands in severalty?

Mr. CORNELIUS. Some have returned to take up allotments. Others have left them.

Dr. E. E. HALE. How many of them speak their own language?

Mr. CORNELIUS. Nearly all of them speak it among themselves.

Dr. HALE. What proportion of them speak English?

Mr. CORNELIUS. Nearly all.

Dr. HALE. Did you speak English in your boyhood?

Mr. CORNELIUS. Yes; but I never spent much time on the reservation.

The following extracts from a letter from Rev. Howard Billman, of the Tucson Indian Training School, were read by Mr. Smiley:

"Had I an opportunity to address the coming conference, I would especially direct the attention of that body to these considerations:

"(1) The large Indian population contained within the bounds of this Territory—certainly not less than 30,000.

"(2) The American people here, as elsewhere, have been, and are now, encroaching, and will continue to encroach, upon the previous possessions of the Indians.

"(3) Such is the scarcity of water, and the expense of developing it for the purpose of stock-raising and for irrigation is so great, that there is little or no hope that the Indian, even if educated, will ever be able to materially improve his worldly estate. Situated as he is, he is no match for the white man.

"(4) If the Government does not speedily give attention to the matter of developing a supply of water for purposes of irrigation on the several reservations, and securing the Indians in the possession of it, our work of training will bear little or no fruit. An ever-recurring objection to our work is thus formulated: 'What is the use of educating them? There is nothing they can do in this country.'

"(5) This matter must be pressed upon the Government by such friends as the Indian may have in the East. He has few friends here who can or will stand to plead for an inheritance for him.

"If it were in my power, I would direct the attention of the conference particularly to the Pima and Papago Indians in southern Arizona; I would have a committee appointed (if the body has power so to do) to gather information relative to these two tribes, with a view to its presentation at some succeeding annual meeting."

THE ADMINISTRATION OF INDIAN AFFAIRS.

The order for the evening was then taken up: The Government Administration of Indian Affairs—can it be improved, and, if so, how? The discussion was opened by Senator Dawes.

Senator Dawes. I have no desire to renew the discussion of this morning; but it occurred to me in the absence of General Morgan that it was due to him, and to the administration which is responsible for what he does, that some one should have stated his position upon that question, that you might better judge of the wisdom of the course pursued by the administration.

General Morgan was appointed in July, 6 or 8 months before it was possible for him to be confirmed by the Senate; and yet, not having the fear of politicians before his eyes, he came out at once with a proclamation of his policy in this regard, announcing to the public that he proposed to divorce the Government from all contract schools of the religious denominations of the country. At the same time he formulated his plan of the common or district school system to be applied to the Indian. This aroused at once great opposition, not only among the various religious denominations connected with the work, but in all the localities where contract schools had been established in the years past, they feeling that somehow or other it was going to affect their living. This opposition organized itself to such an extent as to imperil his confirmation. When the charges against him were referred to the Committee on Indian Affairs, he stated frankly his own conviction upon the subject, but said that, upon further consideration and investigation of the status of the Indian schools and the difficulties surrounding them, it had been determined by those who were to guide the schools, and with his approval, to maintain the *status quo*; and, although he desired personally that it should be otherwise, he had determined to maintain the existing state of things, but to carry them no further; but, so far as there were increased appropriations and facilities for the education of the Indian, this increase should be applied upon the general ground that it was the duty of the Government to take this work into its own hands. He was confirmed under that statement. But, when the Indian appropriation bill came before the Senate, this controversy was renewed, and an attack was made upon the whole system as well as upon him. It was then distinctly stated that the policy of General Morgan and of the administration was to maintain the *status quo*, and give aid to each one of those denominations substantially as it had in the past; but the great increase of appropriations which we were able to carry through in that bill was carried upon the assent of all parties that it should be appropriated on the broader principle of the Government's administration of the schools. So it is that General Morgan's honor and that of the administration are pledged not to depart from the present condition of things, but at the same time not to increase the appropriations for denominational schools. That is his position. Whether right or wrong I do not argue.

In reference to the question before the conference this evening I beg you at the outset to judge of it not as if you had to do with it here in this quiet room where all are of one mind and one purpose, but to put yourselves in the place of the administration, and judge its course and its policy as if you stood there with the responsibilities, as well as the difficulties and obstacles, that confront those who administer public affairs; and then you will better judge whether the policy pursued by this administration is wise, whether it can be improved, and where and how.

First consider that the administration of Indian affairs at Washington can not, in the nature of things, be permanent. The Government is so constituted that, however long any party may hold power, the administration of the Indian Bureau is precarious. Within the last 6 years there have been four different Commissioners of Indian Affairs, each one having his own policy and his own convictions of the best methods of administering those affairs, and bound to carry out those convictions. I knew one administration that in 4 years changed the policy of the Indian Bureau three times. The administration therefore is bound to adopt that policy which it can complete within 4 years, if possible, or at least so far advance in that as to secure its completion, and not trust to the chances of the future or to the policy that successors may take up and carry out.

The Indian of to-day is not the Indian who was in this country when the present policy was inaugurated. There is no Indian outside of Alaska such as were the Indians of 10 or 15 years ago. The Indian as an Indian has already disappeared in this country. He has partaken of the spirit of change. He begins himself to be uneasy. He is discontented; he is determined he will no longer stay in the places and ways of the Indian of 10 years ago. He has caught the idea of selling his land. He has caught it of the white man. It has been found that the easiest way to negotiate with the Indians for a portion of their reservation is to propose to pay a part, if not all, of the purchase money by distribution per capita among the Indians. Six hundred thousand dollars was appropriated last winter to fulfill the promise to the Cœur d'Alene Indians; that, if they would cede a portion of their land, this money would

be distributed per capita among them. It might as well have been thrown into the Pacific Ocean, for any permanent good it would bring the Indian.

And the treaty Indians have caught this same idea. The comfort of an hour or of a day, or so long as \$25 invested in whisky will last, has come to be so fascinating that the treaty Indians are after their funds, coming in by delegations, and pressing upon Congress to take their treaty funds out of the Treasury and distribute them per capita instead of keeping the funds 25 or 30 years and paying only the interest on them. The Delawares, with their chief at their head, came up to Congress begging to have the \$90,000 which is all they have left of their funds, distributed per capita. The Osages, who have in their wealth depreciated and gone back year after year for 20 years, think the wisest way is to take the seven millions or more belonging to them in the Treasury and have a great feast with it as long as it will last.

Twenty-five years ago the Indians could not understand the idea of allotment. Now they are crazy to have allotment, because along with it comes the provision that they may sell to Government the balance of their land. It becomes the friend of the Indian to look out for him in this regard. He is about to waste his patrimony and his heritage, if you will let him. The Indians in the Indian Territory have become landlords, and the white men from the neighboring States come in there and manage their farms while they rest or do worse. I saw a poor miserable fellow down at Talequah, and a man told me that 3 years before he was as earnest and enterprising a man as was among them, now a poor, idle, shiftless, worthless fellow. "What is the matter with him?" I asked. He had become a landlord, they said. He had gone into Kansas and got a white man to come down and take his farm for a third of what he could raise on it, and take two thirds for himself; and now he need not work. There are many such, and their number is increasing every day.

The Indians outside the Territory have acquired this passion for giving up their land for money in hand. The allotment law, which had its origin in the idea that work on the soil was the one thing of all others necessary to civilize the Indian, is in danger of being itself undermined by this attempt to lease the land which the allotment compels them to occupy for 25 years.

I know there are instances of hardship under this inalienable allotment system, and instances of worthy young men who want to leave their allotment and go into some other business or get an education; and in an endeavor to meet those cases we are in danger of overthrowing the fundamental idea of the whole system, that controlling idea that work on one's own homestead is the most potent of all civilizing agencies for the Indians. We are trying to meet these exceptional cases by permitting the allottee to leave his land when the agent or the Secretary, or some one else, "may deem it for his advantage so to do." In all this we forget that the Indian, as a rule, won't work if he can help it, and that the white has never been known to take his foot off from an Indian's land when he once got it on. A bill has already passed the House, and is now pending in the Senate, authorizing the leasing of allotted lands whenever the agent shall deem it best for the Indian. Such a law, in my opinion, would speedily overthrow the whole allotment system. The Indian would at once seek to let his land and relieve himself from work; and there would be whites so ready to take possession that all barriers would soon be broken down. Thus the allotment law would be gradually undermined and destroyed, and the Indian would abandon his own work, his own land, and his own home, which we have talked about as the central pivot of our efforts in attempting to civilize the Indian.

Another thing. Looking at the administration of Indian affairs, let me say to you, do not trouble yourselves any more about the reservation system. The allotment law will disintegrate that system; and it will crumble to dust soon enough—altogether too soon, I fear. I remember telling this conference 3 years ago that, if they enforced the allotment law the reservation would disappear of itself. It is going more rapidly than I thought it would. You could not keep it if you tried. It is like an old house coming down over one's head, and he is worrying all the time for fear it will not come down soon enough, instead of taking interest in building a new home for himself. What have you done to prepare these people for their new home and for their new state? Hardly anything can any of you call to mind—anything that the Government, that the friend of the Indian, that anybody, has done to prepare an allottee for life on his allotment. The only persons that I have met who fully comprehend the necessity of preparing a new home before the old one falls down are those women who, under the inspiration of Miss Fletcher and Mrs. Kinney, have accomplished so much in building houses for the Indian. What has been done outside of that has been little more than to set the wild Indian out on 160 acres of land and leave him there. What is he to do? He has no covering over his head, no horse, no plow, no hoe, no seed. He never held a plow in his life, and still you put him there and bid him farm. No; the one thing which presses upon my mind more than any other, and has from the beginning, the one thing I have suffered criticism for in many places, not excepting my own home, is the necessity of preparing the allottee for the

allotment. I sometimes think that you had better abandon the allotment altogether and keep him where he is unless this is done.

When we opened the great Sioux Reservation, 11,000,000 acres, we provided out of the proceeds of his own land that every Indian who took an allotment should have a span of horses, a plow, a rake, a hoe, a pair of chains, \$20 in money, and seed for his 160 acres for 2 years. But no such provision has been made for the other Indians.

I pity the allottee when I go out on the plains, and think that probably I am going over some poor Indian's allotment where you can not find so much as a dividing line to distinguish his land from his neighbor's. This is one way that the administration of the Indian Bureau can be improved.

There is another thing. You must take better care of the pupils you send out from your schools back into the Indian country. While I was greatly gratified by the statement as to the wonderful success of the returned pupils at Standing Rock and at Cheyenne, I could not but remember that there were good agents at these agencies; but there are too many of the reservations which I have visited where, I am sorry to say, there are not such good influences.

I can not think Mr. Freeland has seen all the trouble, anxiety, temptations, and backslidings that must necessarily follow the Indian student who goes back to those agencies. No Indian student should go from Carlisle or Hampton to the Indian reservation until after a place is found for him according to the education which he has received. If you send out young students from any college in the land to New York or to Boston, to seek employment, and expect them to find it without guidance, without help from outside, I venture to say that, if a large per cent. do not fall by the way it will be because God has them in his keeping.

Dr. McCosh. I would like to have Senator Dawes suggest a remedy for these failings.

Senator DAWES. Dr. McCosh wants to know a remedy. The remedy is *here*. Public sentiment for the Indian has been manufactured *here*. Power to carry legislation in Congress has had its inspiration *here*. This conference it was that insisted upon it that the House of Representatives should pass the allotment bill, which had been twice through the Senate. There was a young lady in this audience who went home after listening to this conference, and, by her personal influence with her father in the House of Representatives, secured the passage of that bill; and she then came over to the Senate and told me what she had done.

A DELEGATE. That must have been Miss Randall.

Senator DAWES. Yes; Miss Randall, the daughter of S. J. Randall. She got the inspiration at that meeting here, went home, and told that great and leading man in the party who had control of the House of Representatives that the bill ought to be passed, and that it must be a law; and it passed. She came over to the Senate and gratified me by announcing that it had passed.

That is the first thing to do. The next is that there be some way provided for taking care of the Indian on his allotment—out of the money which comes from the sale of the surplus land. Enough of this should be devoted to that purpose instead of being distributed per capita among the Indians. See to it that every man who takes an allotment shall have everything necessary to maintain him upon his allotment for 1 or 2 years at least. Then let this conference say to the generous public that it should help build little houses for the Indians. Let assistant farmers be sent to instruct them how to work. Let everything be done to raise them to manhood and womanhood, so that they can be absorbed as speedily as possible into the body politic of this country, as so much additional life and strength and power.

The census will, I think, reveal some startling facts in regard to the Indians. We have been under the impression for the last 25 years that the Indian has been increasing. That, I think, will appear not to be true for the last 10 years. The aggregate will fall, I am informed, considerably short of what it was in 1880. The loss is mostly confined to the full bloods. Mixed bloods hold their own better, and are increasing in this land.

The Indian people will not remain as a separate race among us, as the black race must. These figures show where he is going. He is to disappear in the midst of our population, be absorbed in it, and be one of us and fade out of sight as an Indian. So you must administer the Indian Bureau with that in mind. You must give up the idea of keeping Indians together. You must, as soon as possible, spread them out into the community among the people; and therein is the great value of the policy of Captain Pratt, who puts his Indians out among the farmers in Pennsylvania, and they disappear as Indians among the working men and working women of the land, and grow up among them, and are of them, as good as any of them. Their blood, their sinew, their strength are needed, and will help us.

Let me allude to one more consideration. When you have set out these Indians, as you have in Nebraska, by themselves, another complication arises. By the severalty law their farms can not be taxed. No money for schoolhouses or roads or churches, or for anything, can be raised upon them. The people of the State in

which they live say, "Where are these taxes to come from?" It becomes the wise men of this conference to devise some plan that will meet that exigency. The people of the State will not willingly nor long bear the burden of taxing themselves and expending the money on these untaxed Indian towns, and what they do expend will be done grudgingly. Then, again, who will organize these new townships, choose officers, and set in operation all the machinery of town government among these new-fledged and full-fledged citizens, with no experience or knowledge of self-government? These and many more like complications, too many for my allotted time, are continually besetting the path of Indian administration. I commend them to you for solution. If they puzzle you as much as they have me, I think they will last.

Let me add a word more in conclusion. Do not set me down a cynic, always finding fault and looking on the dark side. Bear in mind that each one of us has a part assigned in this work. Mine has been rather more than yours to stand on guard, to defend the exposed points, and to strengthen the weak ones, if possible. It is much pleasanter and far more exhilarating to carry or follow the banner. Nevertheless, let me assure you the sun shines in on the work I have to do, as well as on yours, as never before. The administration of Indian affairs is in hands inspiring the confidence and giving encouragement to all workers for the welfare of the Indian. Never more than now has the spirit which has animated these conferences pervaded the legislative halls and the administrative bureau. All reasonable practicable measures will meet with favor and support with legislators and the Executives. Be of good cheer, then, and tire not.

Rev. Dr. A. E. DUNNING, editor of the *Congregationalist*, Boston. Those of us who have been last called into these councils have been most fortunate. We are like the laborers who came at the eleventh hour, and were paid the same wages as those who had borne the labor and heat of the day; for, certainly, we come into a great inheritance without having had the necessity of suffering thwarted desires. We inherit with you the hopeful tone that pervades this conference. We shall all go away from this place, whether the Indians are any better for our coming or not, braver men and women, more ready to believe that it is worth while to help those who have little faith in themselves, because of what we have heard upon this floor. It is much easier after such a discussion as this to see what remedies are needed than to tell how to get them. Two things, however, seem to me preëminently necessary. The first is workers of all grades for the Indian service, who shall devote themselves to the Indian cause with unselfish purpose, and such as are qualified to win the confidence of the Indian, and to instruct and inspire him to be a self-governing citizen. If we can have a few such men and women on every reservation, those less devoted and less competent, even those who have been appointed simply in payment of a party debt, will catch a nobler purpose and rise to a right conception of their work. All denominational lines under such inspiration will be swept away. Who cares to ask here to what denomination Bishop Whipple or Miss Robertson belongs? We know that they have dedicated their lives to the service of the red man; and that they are the friends of the Christ who gave himself for all men. That is enough for us to know. We want that kind of workers. We have a man at the head of all these affairs who desires that kind of men and women, and who knows where to find them and how to put them to work.

I desire to express my gratitude to the administration for having given us such a man as the present Commissioner of Indian Affairs. Whatever our politics, we shall all agree that General Morgan gives us a policy which is fitted to solve the Indian question, and that policy has been greatly advanced by the present administration. We have a plan outlined that all friends of the Indian question accept, which has already been put so thoroughly into practice that we can see large fruits from it. The second thing needed is that the Commissioner should have power to carry out this policy, and some assurance as to its permanence. No man can administer a great business unless he can have as his assistants and coworkers those who understand his plans and are in full sympathy with them, and who shall make it their business to carry out these plans to successful fulfillment. The Commissioner of Indian Affairs can appoint subordinates of his subordinates on their nomination, but his own subordinates he can not appoint. They are appointed by the President on the nomination of the Secretary of the Interior, and often without any consultation with him or any knowledge of his estimate as to their fitness. It is most important that fuller power should be given to him in the appointment of inspectors and agents. I understand that by the Constitution that power can not be formally placed in the hands of the Commissioner, but I think it is competent for this conference to make an appeal to the President and Secretary to commit to him as far as possible the choice of the men and women of all grades who are to do the work, subject to their approval. I think that can be done by nomination on his part and acceptance on theirs. Then it is essential that there should be more permanency in the plan. Any plan which has been put before the people and accepted should have a fair trial.

How can we get a fair trial for the plan that has been put forth? It is so simple that every citizen can understand it. The Commissioner can show his rules and regulations, and make it plain that he has fit men and women already chosen, not for party service, but for their adaptability for the work to which they are called. The people can be made to see that this is so practical, so certain to bring large results, that, whatever administration is in power, it will not dare to thwart the wishes of the people. Editors, teachers, ministers, men of all professions, can keep this before the public mind. We can do so much, whether we are politicians or not. When you appoint men to the Indian service simply because of their party fealty, you teach the Indian a kind of politics that will hinder all honorable citizenship among them. But the appointment of men and women to guide and teach them because of fitness for their work is laying wise and substantial foundations for Indian communities who are to learn to administer their own civic affairs.

President GATES. The need of permanency is very vital.

INDIAN AGENTS.

Gen. Charles H. Howard, of Chicago, formerly Indian inspector, then gave an address on Indian agents and the necessity for more care in their appointment. Many people think that the Indian agent is a thing of the past. Let me say seriously that the Indian agent still has the most important part of the work to do, and that he has power and opportunity of doing much harm or much good.

When Secretary Kirkwood gave me instructions for my first tour of inspection he said, "I want you to be eyes and ears for me." He gave me to understand that he wished for something more than a report of the books, papers, and accounts of the agent. "I regard it as even more important," said he, "to find out and retain a good agent than to discharge a bad one."

Of course it was necessary to have a clearly defined conception of what constituted a good agent. *What shall the standard be?* One reason of so many poor agents is that there are really no prescribed qualifications. This conference has in times past pronounced unequivocally in favor of applying *correct civil service principles* to appointments in the Indian service. There are, to my mind, few matters related to Indian administration still deserving of more attention than this. Is it important that the agent be a good Republican or a good Democrat? Is it absolutely necessary that he be recommended by some member of Congress or Senator? Because he has served his country well as a soldier, is he necessarily fitted for an Indian agent? Is the fact that he has done fairly well as a physician in some country village, or has been justice of the peace or postmaster, or been a leader in local politics, sufficient recommendation? Is the more potent consideration that he has been a minister of the Gospel reason enough for his appointment? Is the fact that he has been a clerk at the agency and aspires to promotion conclusive in his favor? Does the interesting fact that he has Indian blood in his veins settle it? Suppose the Indians are largely Roman Catholic, and the candidate is of that faith, and is urged by all the priests in the region and by the Romanist Bureau at Washington. These propositions and inquiries answer themselves, at once, in your minds. And yet I have known agents to be appointed for each of these reasons respectively. Besides this, I have known some who seem to have been appointed because they had failed in business as merchants, or failed in everything else they had ever undertaken. I found one or two who were too old to be efficient, whatever they might have been in their younger days. To be sure, my opportunities of observing Indian agents have not been confined to the 3 or 4 years of my service as inspector. They have extended over 20 years. But I officially inspected twenty-three agencies. Of these, 6 of the agents were discharged for inefficiency, 1 for fraud, 8 were pronounced passable and retained, with the idea that a change was itself bad, 7 were fairly good, 1 was exceptionally efficient.

My first practical deduction from this experience is: *the agent should be appointed with special reference to the condition and requirements of the particular tribe for which the agent is needed.* An agent who was successful with the isolated small bands at Fort Belknap would not necessarily be capable of managing the 8,000 of the Pine Ridge Agency. Secondly, the standard, as far as any general standard can be given, seems to me to be shown by the question, *Is he adapted to do the work in hand?* What, then, is the task set for the Indian agent? Nothing else than the civilization of the particular tribe to which he is assigned.

The next practical deduction from my inspectorship is that there are too many and too frequent changes in agents and employes. Secretary Kirkwood seemed to realize this when he urged the importance of discovering and retaining every good agent. If this or any other body could lay before Congress and secure the enactment into law of a plan by which agents could be selected solely with reference to the standard mentioned, namely, their fitness to do the best for the civilization of the tribe to which they are to go, then the step would be easy to the adoption of a civil-

service rule to retain such an agent without reference to change of political administration.

The frequent changes are a positive evil. Indians, as a race, are not quick to make acquaintance. Confidence is of slow growth. And an agent can do but little until they learn to believe in and trust him. With this audience I need not dwell upon the accumulating advantages of retaining a good agent from year to year, from administration to administration, from decade to decade. And yet, of the 16 agents retained under my inspection, only 2 were remaining 3 years later. The one exceptionally good agent mentioned was among the 14 so soon removed. It is not safe to conclude that, if all agents were appointed according to the high standard named, they would be allowed to remain undisturbed during life or good behavior. One frequent occasion of removal is the visit of an inspector. It would not be fitting in me to set forth the individual characters of inspectors whom I have known. I may say this: that an inspector who was fond of whisky was apt to judge harshly of a temperance agent. Probably the converse of this was equally true: that an inspector who was a teetotaller did not take kindly to an agent who was a whisky-guzzler. But I am referring now to the liability that always exists of losing a really good agent. An inspector who was profane and lewd was severe on all the agents who were retired ministers of the Gospel. Inspectors who put great stress upon neat bookkeeping, and a fine appearance of the office and office papers, often reported adversely upon agents who were comparatively veterans in the Indian service and otherwise well adapted to their work.

There is a temptation for an inspector to find all the fault he can. He usually meets dissatisfied or discharged employes who bring charges against the agent. Disappointed contractors frequently stand ready to fill his ears with complaints, if he will listen to them. Often some assistant or, as in two cases I remember, the agency physician wants the place. Sometimes there was local politics involved, and the leading men of the county had a candidate to recommend, and argued that an agent ought not to be sent from other States. These influences were frequently brought to bear, in one way and another, directly upon the Indian Commissioner or the Secretary of the Interior. Not seldom the Congressman of the district had undertaken to have the agent removed to make way for some one who had helped in his election. I know of United States Senators thus securing the removal of an agent and having a political favorite appointed. Lastly, the Indians themselves, in several instances, had turned against the agent because of some forceful policy or order they did not relish. With all these influences, often insidious and generally with their plausible aspects, it is extremely difficult to get at the truth and to be well assured whether the agent is or is not the right man in the right place. Of course, if actual frauds are charged, it is comparatively easy to ascertain the facts and come to a just conclusion.

Some of the changes occur from the inviting openings for business that are often presenting themselves in our Territories. * * * The difficulty of curing the evil of frequent changes in agents is very great, even when a good agent has unquestionably been accused.

The aid of Congress must be invoked. Every thoughtful observer of Indian affairs will say that our remedy must be better pay for agents. Business houses wishing to secure efficiency and permanency offer an adequate salary. Until better talent and higher character are sought in agents, and the salary is fixed to command such, the disappointments of frequent changes will be sure to continue. Exile from home, friends, all civilized social life, schools, churches, an isolation often measured by 100 or 200 or more miles from any railway or any white inhabitant save the Government employes, having only degraded Indians and their children as companions for himself and his family, and, what is still worse, as with some of the agencies, there being no fit place for the family, or the personal danger being such that they must be left in the far-off Eastern home—all these and innumerable other inconveniences, discomforts, and positive ills to bear make the pittance of \$1,500 too small for any man, with requisite ability, to consider for a moment. Such a man will take the agency, if he take it at all, from some other motive. If that motive be to watch for business openings, of course we can expect no permanency; if it be for change of climate, restored health or invalidism and death will bring the change; if it be to escape some disgrace or because of business failure, we have too poor material for a good agent. *Why not ask Congress to raise the standard by offering a salary that will secure the men we need, with guaranties of law that they can retain the position for life as surely as appointments to the Supreme Court?* This must be one of the first steps looking toward both efficiency and permanency.

There is no difficulty in securing first-class men to superintend mines and mining operations in the same neighborhoods as the agencies, to manage the affairs of large cattle ranches and cattle companies, to superintend sawmill and lumber interests, to manage great manufacturing or mercantile operations. But for such services in private business men pay from \$3,000 to \$10,000 salaries. A part of the contract gen-

erally is a degree of permanency. The Government, by its meager salaries, degrades the service, makes a bid for adventurers and every description of people who can not make an honest living at home.

Let us look at the inconsistency by comparing the kind of duty and the responsibility of the position with the salary. Frequently the agent's bond has been \$50,000 or more. This indicates something of the property responsibility. He is required to superintend the construction of large and costly buildings, including schoolhouses. He is expected to expend and account for thousands—yes, tens of thousands—of dollars. He constructs and sees to the running of gristmills, sawmills, by steam and by water. He builds canals for water-power and miles of canals for irrigation. I have known a sixty thousand dollar appropriation to vanish like dew before the sun for such a canal. The agent must be an adept in agriculture, managing large farming operations with Government funds, and using all the most costly implements—conducting a model farm for the instruction of the Indians as well as for raising agency supplies. * * *

There is an immense variety of property, as already indicated, to be cared for, used, accounted for. The proper care and management of houses, mules, and oxen, the feeding, fattening, and slaughtering of beeves for from 1,000 to 8,000 persons, the issuing of other rations of food every week, or once in 2 weeks—this is only a partial enumeration of the kind of work and business and a hint of the ability and capacity required.

But enough has been stated to show, in view of the duties and responsibilities, the utter inadequacy of the pay.

In conclusion, it remains to inquire whether this conference can suggest any practical measure beyond the provision for an adequate salary and a permanent tenure of office, in order to bring about the application of true civil-service principles in the appointment of Indian agents. No mere routine examination, it is evident, would secure the desired end. Certain high moral qualities, in addition to superior administrative and executive abilities, are required. Reverting again to our standard as already stated—*fitness to promote the civilization of the tribe to which the agent is appointed*—it is plain that mere intellectual ability, though coupled with force of character and even with experience in the management of affairs, is not enough. An important additional requisite would be an appreciation of the educational and evangelical work needed, or perhaps already undertaken on behalf of the tribe. The most palpable unfitness of the far greater number of agents has been in this very thing. They brought to bear no proper coöperation with the school and missionary work. A want of unity in what was most essential to Indian civilization was the result.

General Grant endeavored to meet this difficulty by requesting the missionary and benevolent societies, which were conducting educational or evangelical work at any agency, to nominate the agent. This would seem to be an ideal method. It did result largely in taking appointments out of politics and securing a harmony before unknown between the missionary intent and the Government administration—at least during General Grant's first term of office. Possibly, had this method been united with an increase of salary and permanency in office, no further agitation of civil-service reform as applied to the Indian agent would have been needed.

But, as a matter of fact and actual experience, Grant's method of appointment of Indian agents did not prove a success. * * * The facts and failures pertaining to that experiment may afford light on the present problem. The desideratum still is a good Indian agent. Witness the telegram read to this meeting yesterday from Dr. Dorchester. With a Commissioner of Indian Affairs, such as the one who now honors the position, and with the moral support of the Mohonk Conference to keep the appointments out of politics, perhaps not even civil-service rules will be required. But, unfortunately, we are not certain that Commissioner Morgan will remain in charge beyond 4 years.

It would be difficult to prescribe any examination which would insure the high moral qualities and the roundabout abilities so desirable in an Indian agent. Without having had any consultation with any member of the Board of Indian Commissioners, and well aware that they seek no additional responsibility, I feel assured that, were that Board constituted a coördinate authority, together with the Commissioner of Indian Affairs, for selecting and nominating Indian agents, without prescribing to the Board any cast-iron rules except such as they may see fit to adopt in coöperation with the Indian Bureau, a degree of efficiency might be reached in this service far beyond what has hitherto been attained. The Board has for this important duty all the good points of the missionary bodies and some which they did not possess. The Board of Indian Commissioners, of which our beloved host has long been an honored member, and of which the president of this conference is the chairman, and whose secretary from the beginning, General Whittlesey, is also an indispensable member of this conference, has an experience of a score of years. They have observed and studied the subject in the most practical way, in the field. The Board consists of successful business men and others, experienced in affairs, from various

avocations. They would not be too tender hearted toward applicants who were seeking an Indian agency for change of climate, or because they had failed to get a livelihood at every other occupation. In short, the members of this Board know what is wanted in an Indian agent, and would, I believe, have the judgment and good sense to apply their knowledge in a businesslike way.

Can we do better, brethren of the Mohonk Conference, than to ask Congress to empower our honored Board of Indian Commissioners to act as a civil-service board for the appointment of Indian agents? From the standpoint of an ex-Indian inspector and other ex-positions, if I may coin a word, in which experience at least has been gained, it seems to me this conference could hardly do a better thing than to use its influence to obtain the requisite legislation, and so bring into the administration of Indian affairs a greatly needed reform.

Mr. JOHN B. GARRETT, President *pro tempore* of Haverford College. Under the five-minute rule, I will confine myself to the question of permanence. If I understand the question as presented to us here, it is as to the effects of the governmental administration. If so limited, we might as well dismiss it at once, as it does not rest with us to change the Constitution of the United States. But we should see to it that, so far as public opinion is concerned, there should be no obstacles in the way of the administration. If with every change of party there is to be change of occupancy of the office of the Secretary of the Interior and of the Commissioner of Indian Affairs, we should see that we have men who are full of the spirit of progress, and who would inaugurate policies upon the best lines. Senator Dawes has called our attention to the fact that, when an Indian is allotted 160 acres of land, he is found upon that tract alone, with nothing to distinguish it from the adjoining 160 acres, utterly unfitted to take up the work of carrying on his farm. I trust that in all future legislation the methods adopted for the Sioux will be incorporated. We should also question whether the money realized from the sale of the surplus land on the reservation should not be applied to the erection of houses, appropriating \$200 or possibly \$100 for each home. We need to provide at once for instructors in industrial pursuits on many lines. There are many in this company who, if we were set down on 160 acres of fertile land in the West, and were provided with a span of horses, a plow, a rake, a hoe, and a pair of chains, would still be helpless as farmers. Our past life has not fitted us to take hold of the handle of the plow and use it judiciously. Some of the recommendations which we heard yesterday morning as to following out the lines of thought and progress already acquired by the Indians, and those that are due to environment, should be considered in encouraging Indians to select occupations. Any one of us, if he had a son to start in life, would wish to look about and see what his natural bent was, and should give him the necessary education and encouragement to follow it out. So with Indians, we have need to send to the reservations, so long as there are reservations, industrial teachers who will fit them for positions, not only as farmers and mechanics, but as tradesmen as well.

I think Senator Dawes has uttered an obvious truth when he says the reservation is doomed. It can not last long. If it were not for that, I should ask careful attention to the diverse views expressed here as to the method of educating the Indian. Some hold that the Indians, when they have been educated in the East, should return to their reservations. Miss Fletcher says that the Indian ought to be taken away from the reservation, and Mr. Cornelius tells us that he should never be allowed to go back.

Mr. A. K. SMILEY. Something has been said here about agents. The Commissioner of Indian Affairs has no more to do with appointing agents than we have. We must not expect too much of our excellent Commissioner. Reports are sent back to the Secretary of the Interior right over his head. We overestimate the power of the Commissioner. The Secretary of the Interior holds the power, and is responsible to the Government for the Indian Bureau. If he chooses, as I think he ought, to delegate power to the Commissioner and consult him, it would be much the wiser way, and we should have a better administration.

William H. Lyon, chairman of the purchasing committee of the Board of Indian Commissioners, was asked to speak.

Mr. LYON. The great importance of educating Indian children and the different methods suggested have been fully discussed; but very little has been said, except by Senator Dawes, about educating the adult Indian in a way by which they can become self-supporting. I think education for the adult Indians in agricultural pursuits is very important, and, in my judgment, it has been greatly neglected. Since my appointment as a member of the Board of Indian Commissioners in 1877, the Government has furnished the Indians with over 400,000,000 pounds of beef and nearly 100,000,000 pounds of flour, also large quantities of other kinds of meat and grain, a large part of which could have been produced by the Indians if they had been properly instructed in agricultural pursuits. I have been expecting for several years past that the requisitions for meat and flour would decrease, but they seem to be increasing annually. The following quantities are required for the coming year: Thirty-six

million pounds of beef, 8,456,000 pounds of flour, 900,000 pounds of bacon, 368,400 pounds of beans, also corn, barley, oats, meal, and other agricultural products in large quantities.

President GATES. That sounds like the tables of Vassar College!

Mr. SMILEY. Is any tobacco furnished?

Mr. LYON. No tobacco has been furnished recently. Among the luxuries to be furnished this year are 952,000 pounds best granulated sugar, 487,000 pounds coffee, and 9,000 pounds of tea. I think, if white people were put on reservations and furnished rations the same as are furnished to the Indians, they would soon become greater paupers than the Indians are now.

If the Indians were located on land in severalty, and all the necessary agricultural implements furnished them, they would not know how to use them. They do not know whether to plow an inch deep or a foot deep; and I would as readily think of building schoolhouses and furnishing them with all necessary books, slates, etc., but no teacher, and then say to the Indian children, go in and get your education, as to furnish the older Indians with agricultural implements without sending a practical farmer to teach them how to use these implements.

The late appropriation by Congress for the education of Indian children the present year was about \$2,000,000, and, I am told, only about \$60,000 for additional farmers to teach the adult Indians farming, stock-raising, etc.

I think the appropriation for additional farmers as teachers should be largely increased; and, until more attention is paid to the education of the adult Indians in agricultural pursuits, it will be a long time before they will become self-supporting.

I was up among the Mandan and Arickaree Indians at Fort Berthold in North Dakota several years ago, and I found the Government was building a very large barn, apparently large enough to shelter the cattle from a thousand hills. I suppose it was being built for the purpose of encouraging these Indians to engage in stock-raising, and I thought no more beef would be asked for from this reservation; but I was mistaken. For some reason, I think for the want of a good teacher, they did not make a success in stock-raising; and they are furnished this year with 1,500,000 pounds of beef, much more than at that time. I presume this large barn has been useful to shelter ponies when there were no cattle to be sheltered.

I visited another reservation in Montana; and the biggest Indian, so considered, owned 87 ponies, the other Indians owned about 10,000 ponies, and from the barking and howling during the night I should think at least 12,000 dogs.

General WHITTLESEY. The present agent has killed these dogs.

Mr. LYON. I think, then, the Indians will insist upon his immediate removal. These Indians at that time were receiving from the Government 2,000,000 pounds of beef and 400,000 pounds of flour. They were not obliged to work, but spent their time largely in racing ponies and having a good time generally.

President GATES. Let us hope that the issue of beef will be changed to books, and of bacon to plows.

After many years' experience in Indian affairs, I have become fully convinced that, as long as the present reservation system continues, and until Indian families can have separate homes, the results in civilization will be similar to the Onondaga Reservation, located almost in sight of the large schoolhouses and churches in Syracuse. Reports say that Paganism prevails largely among the Onondaga Indians, and that they are ignorant, lazy, and degraded, and that very little progress has been made in the line of civilization during the last 50 years.

General EATON. I observe by the different statements that have just been made that only one-third of the Indian children are provided with schools, and that two-thirds are without them, and that we are still feeding a large number of Indians. How shall we reach the body of Indians still unreached? Is it not important that this conference should bring squarely before it the limitations of the administration among the Indians themselves? How is the Bureau to advance its administration so as to include these other two-thirds of the children in schools? How is it going to advance its general administrative power so as to bring this great body of Indians that are being fed under better influences? Further, as to the industries of the Indians. I recollect that once in Ireland, when the butter was very poor, a traveling creamery was sent about the country, and the people were taught how to make good butter. Those who are familiar with agriculture in other countries know that in certain countries there are doctors of farming, as we may call them, who go about advising the farmers on agricultural matters, the quality of soil, what methods are best here and what there, and so on. Why can there not be a system devised by which there shall be correct ideas disseminated among the Indians who are now being fed by the Government? Once it would have imperilled life to have lived among these wild Indians, but that period is passing. Can there not be elementary ideas of industry taught to them? Is it not possible to find some bright, strong, young Indians who can give this instruction? Can not some of the young men and women who have been educated in the Eastern schools be employed to do this to

great advantage? Is not this a direction in which the administration of the Bureau might be improved?

The following resolution was presented by S. B. Capen:

Resolved, That the business committee consider the expediency of again expressing in the resolutions of this conference our earnest wish that appointments to the Indian educational service shall rest wholly upon character and intellectual fitness, teachers to be removed only for cause, and that political influence shall have no place.

Referred to the business committee.

President GATES. I have the pleasure of saying that Miss Edna Dean Proctor has consented to recite to us her unpublished poem, "We are the Ancient People," a poem to a large extent descriptive of the beliefs and mythologies, not only of the Zuni Indians, but of all the Pueblo Indians. It has been pronounced by Mr. Frank Cushing to be so true to their beliefs and so true in its painting of Indian life that almost any line of it might be taken as a description of the facts or traditions to which it alludes. Miss Proctor has written this poem with special interest in the Zuni Indians, and she has consented to let many of us who have long known her by the beautiful work of her pen look into her face and listen to her voice. I take great pleasure in introducing Miss Edna Dean Proctor.

Miss Proctor then recited her poem, for which the readers of this report must wait until it is given to the public through her publishers, as it is still in manuscript.

President GATES. What a gracious setting to our evening! Statistics and detailed reports can not give us the Indians' life. When we would vividly see their life, and know its animus and feel the thrill of their strongest hopes and their black despairs, we must come to the poet and see by the poet's gift of vision. And Miss Proctor has put us under a twofold obligation. The sweet lines of Longfellow only ask the friend to—

* * * read from the treasured volume,
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

Miss Proctor has done the gracious work of both the poet and the friend in giving us these beautiful verses of her own in the perfectly attuned music of a voice we can never forget. To us all Miss Proctor will always speak in *that voice* hereafter. We thank her.

Mr. SMILEY. After all my long experience, that is the sweetest thing I ever heard about the Indians.

A rising vote of thanks was then given to Miss Proctor.

Adjourned at 10:15.

FIFTH SESSION.

FRIDAY MORNING, October 10.

The conference was called to order by the president at 10 a. m., after prayer by Rev. E. E. Hale, D. D.

The following letter from Miss Kate Foote was read by Mr. Smiley:

The thing which appals one in going about southern California, especially in the two counties of San Diego and San Bernardino, is that after all the work Mrs. Helen Hunt Jackson did, after her writing to Washington, and her other writing which stirred up so much feeling among us all, so little has really been done. The Mission Indian has had his rights secured on the Saboba Reservation, thanks to the efforts of the Indian Rights Association; and at Mesa Grande there has been set off to them a reservation of good land. But the bane of the work everywhere is the absence of the surveyor's work for want of that Mission Indian bill which hangs fire so in the House of Representatives. I come on this need of the surveyor's work constantly. It puts up its head from all sorts of difficulties. Mr. Smiley knows how it confronted him at Banning, on the reservation there, which is in difficulty with the railway. I saw the agent's face grow dark the day we drove away from the Coahuila Valley Reservation, as we stopped at a house belonging to a white man, a house just built near the reservation; the fence was put so as to include a fine spring of water. Mr. Rust gave it an angry, helpless glance, and said: "The fence is on the wrong side of that spring I am morally certain, but I can not prove it for want of the lineman's work. If the United States would but survey this reservation, then I would have it fenced, and there would be no question of which side of the spring that fence should go." Then he went to find the owner of the house to see that he paid a fair sum to the Indians for the cattle he wished to pasture on the reservation.

A little further on it came up again. We were still driving along the outer edge

of the same reservation. The agent stopped his horses suddenly. "What are all those posts down for?" he muttered, with the same vexed look. Then he drove on, and a few moments later he again stopped, and this time he said: "What are those posts up for?" And I saw that here there was a line of post and wire fence, extending along the side of the road for some distance. Then he turned to me, looking on, puzzled at the sight of an equal vexation over posts down and posts up.

"There is the difficulty that besets one the whole time. I feel that those posts are thrown down to confuse the lines between the reservation and that infringing white man, and I also think that the posts set up are to give his views of where the reservation ought to be with reference to the land he wants. If I only had the surveyor's stakes driven every few feet!" And we went on.

Again I was disappointed in the lack of cultivation upon the Indian reservations. It was much less than I expected. I confided my feelings to Mr. Rust, who shook his head.

"There are two causes for that. One is a certain natural improvidence in the Indian nature. They have not learned yet to take the future into account. I would give a good deal for one or two practical farmers, accredited by the Government, so having the weight of authority, who should go among them for a year or two, and *make* them plow and plant, and care for a crop at the right moment, giving them to understand that they *must* take care of it the right moment, and let nothing else interfere. A little practical work of that sort would be needed only a short time. In 3 years the better sort among them would see the sense of it, and would go to work for themselves. As it is, and this is the other reason, the best among them are held down by the constant anxiety about their claim to their lands. How can I have the face to reproach them for not planting and for not setting out trees, when they can turn to me and say, 'We do not know who shall gather what we plant.'"

At Pala, an old man came to me, hearing that I was from Washington. From what he said, as it was interpreted to me, I saw that he had confused my errand among the Mission Indians, which is in connection with the census, with that of Mrs. Helen Hunt Jackson, and he poured forth his anxiety about his little holding of land, a mile or so away from the mission walls. I could only say to him that I would see if there was anything I could do, and as soon as I could I asked about him.

They told me that he was secured, that Mr. Lewis had attended to it personally, and that, thanks to that and the precedent which the Saboba case gives now to an advocate for the Indians, his title was as secure as a white man's. The pathetic thing about it was that nothing could quite make him feel so. The blow struck when the Indians were driven out of Temecula and from San Pasquale went deep, and it is hard now to make any Indian feel that our law will secure him in his rights.

In one of the remote settlements of the Indians, called San Yeldro, I sat down on a little hillside, near the adobe houses, and the people gathered around to see the agent again. They were the quiet and respectful, well-bred sort of people we have seen everywhere. They told the agent their needs, which I will not repeat here; but presently one of them took out a little package done up in a handkerchief. There were several papers; and most religiously preserved among them and pointed out to us with an air, as if it were a holy relic, was a paper which I unfolded and read. It was a request to all white people who should come in contact with these Indians "to be considerate and kind in their treatment of them." It was signed Abbot Kinney and Helen Jackson.

"To think how they treasure that!" said I to Mr. Rust; "and yet how little she has been able to do for them, of the practical good she wanted to do! I see why Californians call us Eastern sentimentalists: We have wailed over the wrong of the Indians, and we have not forced a careless House of Representatives at Washington to pass the bill which would give them defined rights."

Mr. SMILEY. When in California last winter, I had occasion to employ 15 or 20 of these Indians, and more peaceable, quiet, industrious people I have never had. They are thoroughly trusty. They earned about \$9 a week, digging ditches, and so forth. One of them kept the time of the others, and I would take his word as quickly as I would Bishop Whipple's. I never knew them to tell a lie. We always handed to the man over them the money that was due them. In every way they seemed to be trustworthy.

President GATES. It is said that their definition of Heaven is the place where white people lie no more.

Senator DAWES. The bill to which Miss Foote refers in her letter is the work of Helen Hunt Jackson and Mr. Kinney. It has been put through the Senate in three sessions, and has died in the House of Representatives. The last night of the session it was called up before the House, and but for the unaccountable opposition of one member it might have become a law. Everything had to be done at that hour by unanimous consent; and his objection prevented its becoming a law, much to the regret of those who had seen it through the Senate three times.

Mr. Green, editor of the Worcester Spy, said that he had received assurances that

an opportunity would be found early in the next session for the passage of the Round Valley and Mission Indian bills.

Senator Dawes said there might be such a possibility if they would not put them off till the last session.

Mrs. A. S. Quinton, president of the Women's National Indian Association, was invited to speak.

Mrs. QUINTON. I have been asked to speak of our association's work. Its latest department is that of furnishing reading matter to returned Indian students, and books for reading rooms. Miss Sparhawk, chairman of our national committee for that work, will go on with that department. It has awakened a great deal of interest, and there has been large response. Many publications have been sent to Indian students and schools. This work is capable of indefinite extension, and she has shown herself capable of doing it ably.

The department adopted before that was called Indian civilization work. Miss Grace Howard has interested herself in the conditions and prospects of returned Indian students in Dakota, and has founded a home which is a sort of headquarters for them. It is such work as others are doing, as far as circumstances permit. They do as much as possible to furnish work for returned students, enabling them to support themselves by civilized work.

The department introduced before that was the young people's department, in the care of Miss Marie E. Ives, of Connecticut; and it has been opened successfully. Children and young girls are to be enlisted in the work they can so well do.

Just before that the department of special Indian education was undertaken. That is in the hands of Mrs. S. H. Bullard, of Boston, president of the Women's Indian Association of Massachusetts. That work is of great interest. Several persons have already been aided by it in education on special lines, who will work among their own people on their return home. The Government has now also made some provision for this special work.

Miss Kate Foote is chairman of the committee on Indian legislation, and reports on current Indian law-making, and is doing excellent service. It is a department through which the association has also expressed itself on general Indian affairs, but especially on needed legislation, and has done a good deal in the way of trying to influence it. I think the association has never wrought better or more on this line than in the last year. For the confirmation of General Morgan, it was an easy thing to get excellent newspaper articles written and sent to the President, to the Secretary of the Interior, and to Congressmen. A good deal of that was done at the time the question of the removal of the Utes was under discussion. Personal letters and newspaper articles were written and distributed as far as possible.

The department inaugurated prior to this was that of home building and loan work, to which Senator Dawes referred so handsomely. That work has been in the hands of Mrs. Kinney, a woman of whose work and of whose personal character we are so justly proud, and it has been very earnest work. This line of work was begun by our Connecticut auxiliary, and was then introduced into the National Association with Mrs. Kinney as chairman of the department; and the latter has built forty or fifty Christian homes in whole or in part with loan funds, to be returned without interest, and the payments have been as prompt as could be expected. It is human nature for an Indian to think that if he can put his money where it will bring him 18 per cent. interest it is better than to hurry to pay it back where no interest is asked. But, on the whole, this has been a successful undertaking.

The work entered upon prior to all these lines was that of the missionary department in the great field left untouched by all denominational missionary societies. The latter organizations were doing all they could, and yet sixty tribes were without any Christian missions; and it was believed that such a body of women as ours, made up of all creeds, was just the one to undertake that work, and during the 6 years in which it has been serving the women of the society have had the joy of planting or helping to plant, directly or indirectly, twenty different missions in nearly as many tribes. It is a better success than we hoped for. The latest mission of this year has been started among the Digger Indians of California, where a Christian young man became greatly stirred for the help of the Indians. We loaned him \$200, with which a schoolhouse was built; and General Morgan, after this young man had given the needed proofs of fitness, made him a Government teacher, so that the Government is now borrowing our schoolhouse. It is also a Christian school in the way that all public schools can be made such, by putting into them Christian teachers. Another new mission is among the Saboba Indians, that group in which Mrs. Jackson took so great interest. At the end of its first year our Potrero Mission near there was transferred to the Moravians. Another new mission is, we hope, soon to open among the Seminoles of Florida. Theirs is a difficult field, as they are in terror of the Government, and the only possible way to reach them seems to be through industrial providing. We hope to put on land which we have the means to purchase a sawmill or shingle mill, and

to win these Seminoles to work, pay them wages, overcome their fears, and so to win their hearts for Christian education.

Our annual meeting will be held in November, in Boston, and we expect an interesting convention. We women have watched the progress of events and of this conference with deepest interest, and we believe this is a body called of God to do a great work; and we believe, as General Armstrong once said here, that all that ought to be done can be done. We are interested in the two lines of thought that were followed here yesterday, one presenting ideals or principles, and the other, methods of work; and we have great joy in recognizing the fact that Christians are idealists, and that our Lord was an idealist. We believe in it with all our hearts. And we believe in keeping right onward, going straight toward the ideal; and that is what we propose to do. We are rejoiced to see that the spirit of despondency which has sometimes for a moment appeared in these conferences has utterly disappeared. Our lamented leader for 7 years was a man of invincible hope, one who always believed that what was needed to be done could be done. He never flagged nor faltered, and his spirit is still in this conference.

The discussion along the line of Christian expediency also greatly interested us, and that is just the thought in the policy of General Morgan, and we give thanks for him in the Indian Bureau, and are working side by side with the Government in every line of true Christian expediency, for that goes straight toward the ideal as fast as possible. In the matter of the schools, General Armstrong, who is a Christian idealist if ever there was one, and therefore intensely practical—for proof, look at Hampton—said a good deal about Christian expediency and moral obligation to Indians and the necessity of paying our debts, to which we all said "Amen." But all moral obligations must be adjudicated and formulated before payment can be made, and we must not pay one tribe with the money due another tribe.

As Bishop Whipple said, it is *the people*, after all, who are behind *all* the school systems, whether they are public common schools or contract schools; and the people can make the ideal the practical. It is the people who bring to pass everything that comes to pass. These changes, these needed laws, will come straightway if the people are appealed to. What we need is to ask the people. The people will move Government, and the thing will be done. The ideal has already got into the Government policy, and is growing there. The Government lives and the people live; and, if we should lose Commissioner Morgan, another such must be had. Do not let us forget that. Do not let us forget that the thing that ought to be done must be asked for, and pressed for. I believe that every man and woman here will go away with such heart and hope as never before in these matters. We have reached the most interesting stage in Indian affairs. The most beautiful sight in all the world that any Christian can see is Christ's kingdom set up in souls, one by one, man by man. We believe that that kingdom is being set up in souls, and we see that savages are being turned into sons of God. That is the sum of it all. The question is, how shall all be changed? By Christian means, of course. We hope that every man and woman will do his and her utmost to push the work of the churches among the Indian tribes. In our own societies we have worked with the denominational boards as far as possible, and then have tried to supply outside wants as far as possible. There are now forty-four States. Suppose the women of each of these States should plant one new mission in a year. One year would supply the field. Our plan is to transfer our missions as soon as possible to the permanent societies. That we have done from the beginning. So we are helping all Home Missionary Societies. That is the work we plead for to-day, and that all Christian women will help us in this work. We should be delighted if we might never need to plant another mission, if all could be planted without our aid.

One word about needed laws. We need to ask what is the specific work to be done, for it can not all be done in a race law, but must be done singly, tribe by tribe. And whatever is done must be accomplished through public sentiment, and this at first by personal pressure. Nothing can be done except as it is demanded by Christian citizens. Look at the case of the Apache prisoners. They are *still* prisoners, though but a small number are able-bodied men, and most are women and children; and they have been prisoners for more than 4 years. Is it not time that they were discharged and treated according to the general Indian policy? There must be personal help to achieve this. Then there are the 21,000 Indian children not yet in schools. *What* is to be done with them, *now*? is the question, and not how much Government money shall each denomination get, or who makes the best use of such money? And how can the work be best and soonest done? Let us specifically help to get the \$3,000,000 that General Morgan says are needed for the education of the 21,000 Indian children, and let us put personal work behind all the claims of the Indians.

President GATES. If there are still to be found in any remote parts of our land any good, hard-headed men who speak of women as governed solely by their emotions, with no development of logical faculties and no strength of will or power of perseverance, I should like to corral a few such men, and send Mrs. Quinton to them,

and let her tell them about the women's work for Indians. Heretofore the greater part of this work has been done by the women of this country. Wherever you go, you find that they have begun, first to think for themselves, and then to ply their ministers with innumerable questions on this subject. Since I have been here, one of the most popular clergymen present said to me, "I was driven up here because my women talked so much 'Indian' which I could not understand that I felt it my duty to come and learn." Their fund of hope is marvelous. I have seen Mrs. Quinton come from the train after a long and exhausting journey, hasten at once to a little hall half filled with persons who doubted whether the Indians were worth doing anything for, and inspire and lead them on to good work for the coming year. These women's associations have "given*us points" here as to how we may manage Congress. They get these marked papers and send them to Washington from all parts of the country. Letters to Congressmen are literally inspired. When a Senator finds his desk covered with such papers and letters, he is more likely to look after these questions than he otherwise would be. Their work has been very wisely planned. I regret that Mrs. Kinney who is present is not able to speak about the home-building plan. It is a striking thing that Senator Dawes, the Nestor of Indian reform, should say that the home-building plan undertaken by the women is the greatest power at work settling the Indian question.

The president then invited Miss Sarah Smiley to speak.

MISS SMILEY. I have been doing so much thinking since I have been here that I have hardly anything to say. It is said that the fullness of the heart will give the lips full speech, but from an embarrassment of riches I do not know what to say. One thought, perhaps, is uppermost. As we have all grown wiser during these days, and each of us must see more clearly the scope of this great subject, and each of us must see more clearly both what has been done and what needs to be done, so we must recognize the fact that the *doing* still lies largely before us. I have been thinking of these beautiful lines of Archbishop Trench:

"In doing is this knowledge won,—
To see what yet remains undone;
With this our pride repress,
And give us grace, a growing store,
That day by day we may do more,
And may esteem it less."*

It seems to me that the one great hope for us in this work is that Christians purpose to work at it as they never have before. It seems to me clear that the work *must* be done through Christian missions and schools; and that, however the question may be finally settled as to the support given by Government, or whatever judgment one may form meantime, all the different denominations ought to set to work with a zeal that they never have had hitherto, and that for each Christian school now in existence there should be ten. My own experience in working among the poor and among the colored people would lead me to this conclusion: that there is no hope whatever in mere secular education, which aims only to fit the Indian for citizenship; that we can not even reach the fundamental laws of human nature, those that really shape and direct men, and make them such as we would have them, save as they become the children of our heavenly Father, and at least enough of them Christians to leaven the mass. For this, then, we should aim, and to its attainment it is necessary that the Church of Christ should do her utmost as she has never done before.

PRESIDENT GATES. It has seemed to me that, in the deliverance we talk of making we have been looking in the wrong direction—not because I want to see the present system continued indefinitely, but because I think our exhortation ought to be addressed, not to the Government, urging it to discontinue contract schools, but to the Christian churches, that they may take fire with zeal and redouble their efforts to Christianize the Indians. While we feel that the contract system must sometime come to an end, we must be very careful that we make no deliverance that shall imply lack of faith in the great truth that Christianity must be the foundation of the elevation of this race, as of every race.

I wish now to invite Dr. Taylor, president of Vassar College, to speak, but before introducing him I wish to relate an incident.

Some ten years ago I was in the whispering gallery in the dome of St. Paul's, London, when the guide said to me, "There is some one over at the other side; if you will whisper something against this wall you will get an answer." What should I say? One never knows what to say when thus asked to speak to a blank wall, but I repeated in a whisper some lines from Byron, just as our old Greek professor used to recite them, "The Isles of Greece," etc. To my utter surprise there came back in the same tone the verses that follow, and the question, "Who is over there who knew dear old 'Kai Gar!'" I hastened to the other side of the gallery and met Dr. Taylor.

*Poems (tenth ed., p 148).—"This did not once so trouble me."

We had been friends in college but we had not met for years. I now have the pleasure of introducing him to you.

Dr. J. M. TAYLOR, president of Vassar College. Reference has been made to the embarrassment that any man must feel in speaking after listening to the addresses of two women who have spoken. Think, then, of the humble condition of a man who lives in the close neighborhood of between three or four hundred women, all of whom can talk well! I am in such a condition. And I never come to Mohonk Conference without feeling humbler than I usually do. I never look at the faces of those I have learned to know so well, I never hear the voices of those who have engaged in this work for years, as they speak of their experience and what is essential to be done, without feeling how entirely unworthy I am to say a word on this important question. But I am deeply interested in it; and I believe that, if one came here without any philanthropic feeling, it would be roused in him. When men rise here and speak as to what is essential for carrying on the details of this or that policy I can only answer, "Yes, yes." I believe in this industrial system of education, and in civilization, and in evangelization, to the bottom of my heart. But, as I listened to Senator Dawes, two thoughts kept coming into my mind. One was that back of all these details of work, back of all these methods of industrial progress, there must be a fundamental reform, a reform in what we technically call the "civil service." What possible hope is there of instituting a good method of work and sustaining it, or what hope of getting good farmers where they will do well, unless there is something like permanence?

President GATES. Absolutely no hope.

Dr. TAYLOR. I have never heard so good a plea for civil service reform as Senator Dawes's speech in years; and I have heard some good speeches. It seems to me perfectly preposterous that a great Government should pursue such a policy, or lack of policy. It seems to me impossible that a nation of sensible people should frame a policy which can be changed and changed again under a single administration. There is absolutely no hope of anything like a progress commensurate with the efforts made, unless permanence can be secured.

And then I thought of the absolutely bad notion of charity that has pervaded this whole work from the beginning. I do not wonder at it. The Christian church has not rid itself of this utterly pernicious view of charity which prevails almost everywhere. It is almost impossible to get into the minds of the workers in the average church the idea that unwise charity impoverishes. And yet the whole government of this nation has been proceeding upon this old system of charity which has impoverished the nations of Europe, that was tried in the Roman Empire and all through the Middle Ages, and that all through Europe has beggared the whole of the lower population. On this same extraordinary and unwise method of charity this Government has carried on its whole work in relation to the Indians, these savages, the so-called wards of the nation. I feel like blaming the Government when I think of this lack of wisdom; but it pervades the charitable world; and I do not know that it is very surprising that the United States Government, the representative of the people, has not surpassed the people of the world at large in this direction. There is everything to learn, and we must go slowly. Nothing builds so slowly as character. If we find that true with the best young men and women who have come from the best homes, what shall we hope for when we deal with those who have had no training, no homes, no good heredity? We must build slowly. We must hope, we must work; but, whether we hope or not, we must be patient.

President GATES. I hope we shall not give up the habit of criticising the Government, so long as we do it in a spirit of self-criticism. A Scotch elder had developed the trait of self-estimation to such a degree that he was advised by his minister to pursue a course of self-examination. "I had the habit," said the elder, "for many years; but I gave it up, because it always left me in such a state of self-gratulation." As we look into this matter of government, we shall not have such a spirit if we remember that we must go to the people for reform.

The president called the attention of the conference to an item in the morning paper, stating that a Sioux chief had just been chosen to serve on a grand jury in the West.

The report of the law committee was made by Mr. Austin Abbott, who preceded the report by the following remarks:

REPORT OF THE LAW COMMITTEE.

In submitting the following report on behalf of the committee, it is proper for me to say that, under the circumstances indicated in the letter I am about to read, a quorum of the committee has not been present at this conference, and our report is to be taken with the qualification that it embodies suggestions of the members of committee present, for which the other members of the committee are not responsible.

ble, but which, we believe, are in the line of what they would suggest and approve, were they present.

"OCTOBER 3, 1890.

"DEAR MR. SMILEY: Your kind invitation reached me yesterday. I regret most heartily that it is out of my power to come. The fortunate years when I was able to be at Mohonk were years when the meeting was held before the beginning of our term. Now I am head over ears in absolutely unavoidable work. Mrs. Thayer sends her thanks and regrets with mine.

"I am the more sorry, because I am afraid that the law committee will have no report. Early in the year I wrote to General Fisk that I could not act as chairman, and suggested that, as Judge Strong had become a member of it, he should be chairman. General Fisk, after much difficulty, persuaded Judge Strong to accept; but afterwards he withdrew, and I know not what other arrangement was made. Perhaps, after all, another chairman was appointed, and my concern is needless.

"I wish that some supporter of our Indian bill could be raised up in Congress, that some comprehensive and final measure should be adopted. I am as fully persuaded as ever. And it was a satisfaction to hear from Judge Strong that he thinks 'it much to be regretted that the Thayer bill can not be passed.' 'It is,' he adds, 'perhaps a little too complicated, but I approve of it heartily.'

"Can not the conference persuade the Senate Committee to do *something*? I should be only too thankful if anybody would amend and improve the bill, and would begin by calling it by some other name than mine.

"How strange it will be to miss General Fisk. I sympathize with you in the loss of that good man. With all kind wishes and thanks, I am,

"Very truly yours,

"J. B. THAYER.

"I should be glad if you would communicate to the conference the substance of what I say, for I would not seem wanting in attention to the duties of the chairman. And will you please add that I can not possibly serve as chairman of any new committee? My work here is too engrossing."

REPORT SUBMITTED ON BEHALF OF THE COMMITTEE ON LEGISLATION.

In the absence of Professor Thayer and Judge Strong, the members of the committee present do not undertake to recommend any action at this meeting upon the Thayer bill, hoping, however, to call forth some suggestions that may throw light upon the cause at the next meeting.

PENDING LEGISLATION.

Several bills are now before Congress, and have passed the Senate, thanks to the faithful labors of our honored friend, Senator Dawes, which remain to be acted on in the House of Representatives.

Senate bill 2783 is an act for the relief of the Mission Indians in California. This act provides for securing reservations for those Indians, and for allotments in severalty.

Senate bill 3043 is a bill further to extend the benefits of the land in severalty law, a law better known as the Dawes bill.

This bill, when it becomes a law, will accomplish three objects:

1. It gives each married Indian woman a right to an allotment of 80 acres.
2. It modifies the 25-year prohibition on contracts affecting land, by providing that, when it appears to the Secretary of the Interior that an Indian can not with benefit personally occupy his allotment, he may lease it; if for farming or grazing, for not more than 3 years; if for mining, for not more than 10 years.
3. It secures the right of the issue of Indian marriages to inherit the allotment.

The Senate bill is a bill enabling the Five Nations, or any of them, or any Indian member of them, to sue and be sued in the courts of the United States.

We are of opinion that these are measures of great importance, and our representatives in Congress shall be urged to pass these bills without delay.

COURTS OF JUSTICE.

Justice among the Indians is now administered by two classes of tribunals. Graver crimes are justiciable by the United States courts, minor offenses and civil controversies, by the Indian agent or his substitute, the court of Indian offenses.

If an Indian within a reservation in any State or within any Territory, whether on or off reservation, commits murder, manslaughter, rape, assault with intent to kill, arson, burglary, or larceny, he can be tried in the United States court. To assault

and assault and battery committed on officials of the United States, including Indian policemen, Indian deputy United States marshals, and others acting in aid of the United States law, the offense is cognizable by the United States court.

Upon the reservations, theft or destruction of property, practices of medicine men, bribing friends or relatives of Indian girls or women, plural marriages, the orgies known as the "sun dance," the "scalp dance," etc., misdemeanors generally, if committed by Indians, and intoxication and violation of liquor regulations, are cognizable by the Indian agent or his court of Indian offenses.

The punishments are stopping of rations, fine, imprisonment, hard work, and, for white offenders, expulsion from the reservation.

The law defining the offense or prohibiting the act, and the law fixing the punishment, are simply the will of the agent, except that, if he acts through an Indian court of offenses, the departmental rules of 1883 prescribe certain general limits of punishment.

Civil suits where Indians are parties are also cognizable before these courts of Indian offenses.

These courts, originally adopted as mere deputies of the agents, are now regarded by the Department as having the direct sanction of law, because of appropriations for the pay of Indian judges and policemen, and regulations issued by the Department to define the jurisdiction and limit punishments, as above stated.

They are not, however, bound by any rules of law in their investigation or decision of controversies, nor subject to any appeal, unless to invoke the interference of the agent. And they are not courts of record, and their proceedings can only be shown by calling on those present for information as to what was said and done.

Under these circumstances, it is not surprising to hear increasing complaint that, as the Indians become more intelligent, their just dissatisfaction with such tribunals, as not having well-founded authority to fine and imprison them, increases.

In order that the conference and your committee, in preparation for its next session, may have more definite information on the subject of the courts and administration, we present the following questions, on which we should like to hear, and to have the conference hear at the present session, from those present who are familiar with the field.

QUESTIONS.

In the field of which you have had observation, whether on a reservation or off—

- (1) Is there practically a different law for the Indian than for the white man; and, if so, in what respect?

- (2) Does the court of Indian offenses afford reasonably convenient and fair justice for the Indians; or would it be preferable to send any class of the cases now coming before it to the United States court, or to give an appeal to the United States Court?

- (3) Does the distance of the United States court from any considerable Indian settlement result in such serious hardship to parties and witnesses as often to amount to a denial of justice?

- (4) Do Indians having land in severalty have any adequate remedy in cases of trespass, removal of boundaries, and ejectment or dispossession of intruders?

- (5) What, if any, further provisions of law do you desire to suggest as necessary to secure equal justice between Indians and between whites and Indians?

At the close of such remarks as may be made, your committee will ask leave to submit resolutions on the subjects presented.

AUSTIN ABBOTT.
PHILIP C. GARRETT.

DISCUSSION.

General WHITTLESEY. Miss Fletcher and others stated that matter before; and the provision was introduced which Senator Dawes approved, and through his effort it passed the Senate. It is also in the bill as it passed the House, but in somewhat modified form. It is now in a position to go to a conference committee when Congress assembles.

PHILIP C. GARRETT. The law committee is placed in rather a singular position. It was appointed to urge the passage of the Thayer or some similar bill. After a great deal of work upon that bill the committee found, upon visiting Washington and conferring with the Senate Committee on Indian Affairs, that it did not seem in their estimation to fill the need at all, or, at least, that there were such complications in it as submitted, and such difficulties in securing its passage, that it could not claim their support. They thought that if things were in a transitory condition it was not reasonable to expect that a great and complicated addition should be made to the judicial system of the United States. There were other difficulties. It happened that every member of the committee was a man who had approached the subject from

the theoretic side. Professor Thayer said, when he presented the bill first, that he had never been interested in the Indians; but in his studies of the judicial system of the United States he had observed its inapplicability to Indian reservation, and had become interested in this subject. The other members of the committee are Dr. Austin Abbott, Judge Wayland, Judge Strong, and myself. We have none of us been brought into direct contact with the Indians, as Senator Dawes has, and as a great many field workers have; and perhaps we may regard ourselves as incompetent to judge of the difficulties, and likely, in drawing a bill, to make mistakes. The general impression is that the Thayer bill should be abandoned. Whether any farther legislation is needed is the question. I think the fact that other bills have been introduced and received the support of the Senate committee and of Congress is evidence that some other legislation is needed in the opinion of Congress.

The only proposition of which I wish to speak is that contained in the suggestion of Bishop Whipple. I would like to ask the attention of Senator Dawes and of Congress, as well as of those engaged in work in the field who may throw some light on the subject, to the question whether it would not be expedient by act of Congress further to legitimate these Indian courts. The question has arisen whether it is constitutional to deprive men of liberty and property without due course of law; whether it is not worth while to remove this doubt by creating these courts of law for the reservations as part of the judicial system; and whether it may not be possible to add to the duties of the judges of the present voluntary courts those of magistrates, with a jury composed of the Indians of whom the court now consists. My belief is that a bill of a simple character could be drawn covering this ground, and that it would go a long way toward correcting the defect in the present provision for justice to the Indian.

Rev. E. E. Hale, D. D., who was introduced as "Dr. Hale of the United States," was asked to speak.

DR. HALE. I judge from what you say that you have now got hold of the point which, on the whole, most interests the general public of the United States. Indeed, without speaking disrespectfully of the Indians, it is the only point that does interest them. I know nothing about the details of the matter; but it is my business to try to interest the people, especially of New England, in the Indian question. They do not care a rap about this tribe or that reservation, but they do believe in America and their own country. They do not believe that the country means to be unjust, and they believe that it can generally do what it wants to do. There is a pretty concrete case, which I have used before hundreds of audiences, showing that the nation has not, on the whole, failed in its dealings with barbarians. It has had, in the last 50 years, to deal with about seven millions of new people, the greater part of whom were as barbarous as are the Flathead Indians. The United States has not failed. It has met half these people at the door, whenever landed. It is asked, "What is your name?" "My name is Sullivan." It has not said: "Then you have got to live with all the other Sullivans. You will have beef and bacon and sugar given to you." Or, "What is your name, sir?" "My name is O'Neil." "All right. Then you will have to go down with the O'Neils in southwest Arkansas. You will have sugar and beef there; and, if you get off that reservation of the O'Neils, then God be with you. We will do nothing for you; but, if you are there, you are all right—you will have your sugar, coffee, and all the rest." "And what is your name?" "My name is O'Shea." "Oh, yes; O'Shea. Well, the O'Sheas are off in northwest Nebraska—the whole family of O'Sheas. You will have your grain and bacon and coffee. You must stay on the O'Shea reservation." The nation does not do that thing to these people. The nation says to these people, "Root, hog, or die." That seems a pretty hard thing to say. But at the same time the nation says to these people, "Every man of you, rich or poor, ignorant or learned, you shall have the eternal rights of justice against every other man." That is what it does not say to the redskin. That is the difference between the way the nation treats the Sullivans, the O'Neils, and the O'Sheas, and the way it treats the redskin. If a Bohemian lands here, and a fellow-Bohemian picks his pocket, he may catch him by the coat collar and call for a policeman; and the whole power of the United States is called out that that man shall have his pocket-book restored and justice done. On the other hand, you shall go up to an Indian reservation, the Poncas, if you please, or to any other tribal people. You have a mowing machine to sell, and a Ponca wants to buy it. If he were a white man, living on the other side of the line, you would sell him that machine, say, on installment, to be paid, a part in 6 months, a part in 18 months, and a part at the end of 3 years. This is constantly done by dealers in those regions. The dealer does this because he knows that there is law to compel the farmer to keep to his promise. But the Indian, on his side the line, cannot buy the machine on any such terms. He can not buy it at all unless he has the money in hand, because the dealer knows that the Indian is not under the protection of law. And in more serious matters than mowing-machines, you have destroyed the old customs under which these people lived, and you do not

give them the steady hand of even justice which you give to people of every other blood in your domain.

It is not merely that you are not giving these people a right to be hung if they have committed murder. That is not the only right to give them. But you are not giving them the general rights that American citizens have. I venture to say that this Indian convention does not reflect in its prayers to God on the gratitude which we ought to feel that we are under the government of law. There are, I am told—

President Gates touched the bell, which indicated that the five-minute limit had expired. Cries of "Go on! Go on!"

President GATES. I hope Dr. Hale will go on. I only wanted to show that *I dared to do it*.

Dr. HALE. I was only going to add that I am told there are 140 different reservations in the United States. I suppose that means that there are 140 different sets of laws. I think that there should be but one system for every man, red, white, blue, green, or gray, between Alaska and the seaboard.

Mr. RIGGS. There is probably a difference between the law for the Indian and the white man on the reservation. I do not think that the police courts always give fair justice to the Indian. They do not cover the ground. There is a great deal of injustice; but I would say by all means. Do not give them up, because they are one of the educational factors. They give the Indian a sense of power and training. Improve on them, but do not give them up. I do not know whether there has been any lack of justice to the Indian because of his distance from United States courts. I think it would be an advantage if there could be some further provision made, if it could be done without doing away with this court of Indians. If the agent could be a justice of the peace, it might be enough. My own feeling is that the reservation is done away with practically. We signed the death warrant of that before I was born. It is deadlier than any good Indian ever was.

I wish to read the two following minutes:

"(1) A practical difficulty in the way of securing lands for the use and occupation of missionary and church work among Indians lies in the lack of uniformity and a seemingly arbitrary method of interpretation of the law providing 160 acres for each location so occupied. For example, 40 acres are so set apart for each of the churches on Sisseton Agency. To afford sufficient room for church building, cemetery, parsonage, and farm on which the pastor in charge, native in all cases, can partially support himself and family, calls for at least 160 acres.

"Thirty acres are offered to the missionary of the Reformed Church who recently proposed to open work on Rosebud Agency. Ten acres each are given to the mission and hospital of the American Missionary Association at Standing Rock Agency. This grant was made prior to the passage of existing law.

"The claim for 160 acres for each point occupied on the Cheyenne River Agency has been placed on file, but no action as yet published.

"(2) Under the present rules, by the enforced attendance of pupils at the Government schools, contract and mission schools are made to suffer. Pupils of last year were taken out of the hands of contract schools, and when once in the Government school no adjustment is allowed.

"We claim for the Indian parents the right, and their full protection in the exercise of that right, to place their children according to their free and unrestricted choice, and the opportunity of readjustment at least as often as the beginning of the school year."

General HOWARD. An act has been introduced into Congress designed to do away with the twenty-five years' clause in the land in severalty bill. I would like to read the following resolution:

Resolved, That it is the sense of this conference that the twenty-five years' clause in the land in severalty act, designed to prevent the alienation of the title and so protect the Indian from loss, either through his own inexperience or the rapacity of others, is a wise provision, and that any proposed legislation, either generally or as applicable to specific cases, intended to abrogate this feature of the law, would be a mistake and attended with harmful results to the Indians.

Mr. Austin Abbott read the following resolution, which was referred to the standing committee:

Resolved, That our Representatives in Congress are urged to pass without delay Senate bills Nos. 2783, 3042, and the bill to enable Five Nation Indians to sue, etc., in the United States courts.

Dr. LYMAN ABBOTT. The subject of yesterday morning was referred to the committee on resolutions; and that committee has formulated the following minute, which will be acted on separately, and the final platform will be presented later:

"That Congress be urged not to abrogate the twenty-five year postponement of power to convey or contract away lands, any further than by a guarded power to lease on cause being shown, such as is contained in Senate bill 3043."

This was unanimously approved. Dr. Abbott then read the following minute with reference to agents, which was also unanimously adopted:

"In view of the urgent need of good Indian agents in this transition period from the reservation system and a state of dependence on Government support to a condition of self-help, and in view of the fact that as yet there is no proper system in the selection and appointment of those agents—no prescribed qualifications, no examination, no special test as to their fitness in character—

"*Resolved*, First, that the salaries of Indian agents should correspond with what is necessary in private business to secure like talent and character and such as to remove the temptation to corrupt speculation.

"Second, that the term of office be so fixed, either by law or by rule of the Department, that an agent may understand that his service is to continue as long as he proves faithful and efficient."

The following resolutions were also adopted:

"*Resolved*, That the special recommendation of the law committee be referred to the standing committee.

"That the secretary of the conference be requested to send a copy of the four questions contained in the report of the law committee, respecting the administration of justice, to those who are engaged in the field or have had opportunities of experience or observation there, with a request to send such information as they can to the secretary of the conference for the guidance of the further labors of your committee."

The following minute was read:

"We approve most heartily of the policy and administration of General Morgan as Indian Commissioner, and we strongly urge that Congress make the still more liberal appropriations required to furnish an adequate system of education for the Indians. It should be the policy of the Government as speedily as possible to extend its public school system until provision is made for all Indian children not otherwise provided for. These schools should supply moral and religious as well as intellectual and industrial education. The development of this school system should be so conducted as, on the one hand, not to cripple the schools now maintained by the churches under contract with the Government, nor, on the other hand, materially to increase the appropriations now made for that work, but should look forward to the time when the Indians shall be absorbed into the body of our citizens, and all need of any special system of Indian schools supported wholly or in part by the National Government shall come to an end."

Dr. ABBOTT. The suggestion has been made that there should be some continuing body between the sessions of this conference that should represent it and aid in promoting any necessary legislation or for other purposes. The following resolution is therefore proposed:

"*Resolved*, That a standing committee of seven be appointed annually by the president, of which the president shall be *ex officio* a member, who shall represent the conference during the year, shall have authority to raise and expend money necessary for their work, and shall take such action as may seem to them wise to arouse and inform public sentiment and to promote legislation in favor of the protection of the Indians."

Dr. Abbott suggested that it might be rather bold to assume that the conference was to be invited year after year to Lake Mohonk.

Mr. SMILEY. God willing, this conference is going to hold on until every Indian has got his rights.

The resolution was unanimously adopted.

Dr. ABBOTT. A resolution given to the committee by Mrs. Hiles has been referred to the law committee. Mr. Riggs has also handed us a note with reference to Indians placing their children where they choose at school. Your committee do not recommend any utterance on this subject at this time, because the subject has not been discussed, and there has not been any opportunity for conference with the officers of the Government. I do not know that any action is required; but the committee acts on the principle that everything should be reported to the conference.

The platform was then read by Dr. Abbott, and was unanimously adopted.

THE PLATFORM.

The members of this eighth annual Lake Mohonk Conference, looking back upon the past and forward to the future, thank God, and take courage. The workers in the missionary schools, who have been the pioneers of this movement, have, by the inspiring results of labors pursued with inadequate means and against great discouragements, demonstrated the capacity of the Indian for civilization, and created a public sentiment which demands his civilization. This growing sentiment has been demonstrated in the inauguration of the peace policy, the creation of the Board of Indian Commissioners, the gradual improvement in the *personnel* of the Indian Bureau, the organization and work of the Lake Mohonk Conference, the abandonment of the

pernicious reservation system, the allotment of lands in severalty, the improved though still inadequate provisions for the administration of justice, the gradual discontinuance of the policy of feeding the Indian and making him a mendicant, the steady development of the policy of teaching him and making him a citizen, witnessed in the increased Government appropriations for Indian education, from \$20,000 in 1876 to \$1,800,000 in 1890; and it reaches a fitting culmination in the admirable plan of the present Indian Commissioner for providing all children of school age with a common-school education, at Government expense, and in schools under Governmental control.

Turning toward the future, this conference—

Urges Congress to make such liberal and increasing appropriations as may be necessary to perfect and carry this plan into full operation;

Calls for a further extension of education in all the industrial arts, as essential to preparation for self-support;

Protests against the removal of capable officials for party reasons, and emphasizes the necessity of permanent tenure and non-partisan administration in the Indian Bureau;

Urges improvement in the provisions for the regular and legal administration of justice both toward and among the Indians, and indorses the specific recommendations for this purpose laid before the conference at this session by its committee on laws;

Urges the churches to larger gifts and greater zeal in their distinctive Christian work among the Indians, without which all the efforts of the Government for their civilization will be in vain;

And reaffirms, as the fundamental principle which should control all friends of the Indians, that all work for them, whether by private benevolence or by Government, should be done in anticipation of and in preparation for the time when the Indian races of this country will be absorbed into the body of our citizens and the specific Indian problem will be merged in that great problem of building up a human brotherhood which the providence of God has laid upon the American people.

The next subject under discussion was "How to arouse public sentiment," and was opened by Dr. Strieby.

DISCUSSION.

DR. STRIEBY. When I was a boy, there came from Ohio a venerable and cultivated man, who rode on horseback from the Indian country, where he was a missionary. He was so impressed with the rapacity of the Indian agents and with the cheating and wrong-doing of the whites that he came to see if he could not arouse the people. He went through the country. We wondered at the state of things he described. We sighed, and he went back and the scene closed and it was all over. In 1830 the Indians were removed from Georgia to the Indian reservation. You remember the desolation along that route, the imprisonment of two missionaries, the appeal of the Supreme Court, when Chief Justice John Marshall gave a decision in favor of the missionaries, and when Andrew Jackson said, "John Marshall has made his decree; now let him carry it out." And apathy followed.

That has been the way all along. People have been roused, and then have sunk down to indifference again. But from the inauguration of General Grant's peace policy up to the present time there has been a rising tide of public opinion in favor of the Indian; and that feeling must be kept alive in the Department, in Congress, at the agencies, everywhere. That quick public sentiment must be kept awake until all these questions shall be disposed of. The suggestion that I want to make is this: that there be organized here a bureau of information on Indian affairs at the Mohonk Conference, that shall be selected from well-known workers from Boston, New York, Philadelphia, and Washington; that this bureau shall have the work of securing the dissemination of information on Indian affairs through the papers. We do not want to start a new paper. Mrs. Quinton's little paper is excellent, but we want to reach the other periodicals by constant pressure. This bureau should have permanent place in New York or Washington, and appoint a secretary. It should have lines of correspondence with the Government, with all the agencies, with all who know and understand the facts. The secretary should be able to print little slips containing all the latest information on Indian affairs, and send them to the editors of the principal papers, having previously secured their promise of coöperation in this matter. I think that might be done.

Of course, the difficult point is the pay of a capable secretary. Whence shall the money come? I do not know, but there are wealthy men who might make it up right here; but that is the duty of the committee—to get a man and pay him. I know that the Indian Rights Association is doing a good work; but this is designed rather to work through the public press.

General ARMSTRONG. I move that the minutes read by Mr. Riggs be referred to the standing committee, which shall be appointed.

This was unanimously voted.

Miss Anna L. Dawes was invited to speak.

Miss DAWES. I have four times refused to speak this morning; but, like Mr. Cornelius, I find that college presidents are not to be set aside. I have been asked to speak of the "bureau of information," an experiment which I undertook 2 or 3 years ago. General Armstrong at that time having dwelt upon the great need of assistance for individuals, and it being known that there was a fresh zeal among the Indian societies, I offered (for obvious reasons being in the way of securing information) to do what I could toward procuring such help through the women of the societies. The first year the plan proved quite successful. Of late it has dwindled. Last year I had less than twelve letters from the field, and the questions asked were on a much narrower line of subjects. This, I think, results from two causes—one hopeful and one discouraging. The hopeful reason is that the women of the National Indian Association have recently taken up so many general lines of work that they are able to meet any special call for assistance, and there is no longer so much demand for amateur work in this direction. On the other hand I am quite sure that, while it is true that the interest of the country in the Indian and the sense of justice among the people at large is greatly increased and the whole situation is better understood, it is also true that particular concrete interest is declining. At first it was a very glorious work. There were earnest public meetings and it was all quite exciting and very interesting. That time has passed by. With a few exceptions the work is no longer interesting. That does not seem true up here, but when we get home we find the general public do not think or care very much about the Indians. The public cares little about details in the matter of help for the individual—as to who has a house here, or a fence there, or a floor somewhere else. No one is willing to keep up the constant effort which is necessary to carry out such work. This, of course, does not apply to legislative details. The time has come, however, to consider the Indian, not tribe by tribe, but Indian by Indian. It is no longer possible to treat the Pueblo and the Sioux, the Mission Indians and the Alaskas in the same package. Dr. Hale to the contrary notwithstanding, "the blue and the white and the green people" must each be treated separately. We must take up the particular needs of the Indian.

I think perhaps it is necessary to consider this subject very carefully for the sake of our own interest as well as for that of our Indian societies. In my part of the country I know of four Indian societies that have died within the year. In Washington I find it difficult to get people much interested. Perhaps they will contribute money, but they do not otherwise show much interest. In Congress, also, there are a great many matters to be determined, and we can not wonder if the Indian is sometimes neglected. But I want to emphasize what I have said by repeating that the time has come when our help must, very largely, be given to the individual Indian.

Miss CARTER. If you want to know how to make the Indian people interesting, I give you an invitation to go on to an Indian reservation, and settle down there 3 weeks with them, and you will have something to talk about that every one will want to hear.

Mr. FRANK WOOD, Boston. As we have followed in this meeting the results of the past year, I think we must be conscious that the United States Government is now, for the first time, far ahead of the churches in its work for the Indians. If the educational work goes on as it has during the past year, if this "idealist" who has been appointed Indian Commissioner is successful in carrying out his plans, the result will very soon be that we shall have as material for citizenship a large body of educated pagans, and nobody to carry the Gospel of Christ to them; and, if we are to have pagans for citizens, I would prefer an uneducated pagan to an educated, as being less dangerous. I believe with Dr. Strieby that some method should be taken to reach the Christian churches; and it should be done at once. We need an immediate and large increase of mission work among the Indians. The reservations should be opened to all denominations, with a fair field and no favor; and, if proper steps are taken to arouse public sentiment, the gospel could be preached to every Indian in this country within 2 years. The different religious bodies that do missionary work among these people might each select an interested, sympathetic christian man to secure information in regard to Indian matters, and to put himself in contact with the churches, gathering matters of interest from any part of the field. Let such a man connect himself with the pastors of the churches, and have reports made at the missionary meetings, and I am sure there could be no lack of interest, especially if they could get such information as we get from Miss Carter or Miss Robertson.

With the needs and opportunities of the Indian field properly brought before the churches, there would be no lack of either money or missionaries to finish this work up at once. It is a shame that this people were not Christianized long ago. There are only about 240,000 Indians in the United States, of whom 22,000 are members of Christian churches. There are only 163 missionaries of all denominations working among them. There are only about 180,000 proper subjects for missionary labor,

leaving out the five civilized tribes in the Indian Territory, who can take care of themselves. Nearly 10 per cent. of the 180,000 are already Christians. The evangelization of this number should not be a difficult problem for a Christian nation of 60,000,000. I believe in the American people; but, above all, I believe in the Church of God. The Church will respond when aware of the facts. If it did not, it would not be worthy to bear the name of the Christ who said, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." In the last great day I would prefer to take the place of the Indian, ignorant pagan as he is through the white man's wicked neglect, rather than be a Christian man who would not help him when he knew his need. I do not believe that my suggestions are impracticable. I could tell you how a small body of determined men, 14 years ago, determined that they would be heard; that they would get legislation for the Indian, and that a great wrong must be righted. They aroused public sentiment through the platform, the press, and the pulpit; they put themselves in connection with, and under the direction of the great statesman of the red man, they supplying the weapons with which this Samson might smite the Philistines of the Indian ring. Public sentiment was aroused, the wrong was righted, and the Dawes bill was enacted. An agitation among our churches for increased missionary work among the Indians would, I believe, be equally successful.

Dr. MITCHELL. Anything to interest the churches is in the right line. I fear that many churches are very much in the condition that Miss Dawes represented the benevolent people of the country to be in. Our attention is of necessity divided among a great number of missionary objects. We have the world on our hands. Our missions belt the globe. And it is to me only wonderful, when I survey the vastness of the field and the complexity of our work all over the earth, that we have been able to do as much for the Indian as we have. Other churches could say as much; but I want to say that our church has not only contributed millions of money, but it has sent over six hundred of its sons and daughters, more precious than gold, to live among the Indians, and often to lay down their lives there. We have not done all we ought, but sometimes I think that what the churches have done is not appreciated. It is not generally known that the ground swell which has lifted up public sentiment at last is really traceable to the quiet work that has been done for the past seventy-five years through the sons and the daughters and the funds of the churches. I sit twice a month at the council board of the Foreign Mission Society of the Presbyterian Church. We have poured out money for the Indians; we have sent out men and women to work for them. But what is it which the churches and the missionary boards most need to-day in their work for the Indians? We need to see some settled continuous policy in the Government's Indian affairs. We want a stable foundation. I know what the judges, and the bank presidents, and the business men, and lawyers, and others, who sit in our mission conferences, are saying. We urge certain enlargements in Indian missions. They reply: Gentlemen, give us something sure to build on. Wait until we have a permanent Government policy, a permanent official body. Give us something continuous. Give us guaranties that the hopes that the Indian Bureau offer us this year will not be taken back next year; that the buildings we erect this year will not by some election or other, by some new commissioner or agent, be left untenanted, the children ordered to some other school, or not an Indian left, perhaps, within 20 miles of us. We will go forward and do double the work if we could see a permanent official body, permanent plans, a permanent line of policy to which we could ally ourselves, on which, as a foundation, we could build our own plans.

Miss Robertson said that though the Presbyterian Church had done much, she thought it might have done much more.

President GATES. These things we ought to have done, and we ought not to leave much greater things undone.

Mr. Houghton called attention to the fact that the suggestion of Dr. Strieby had been anticipated by the action of the business committee. He thought the conference had put things in a practical shape by voting that a committee should be appointed whose business it should be to act in lieu of the conference during all the time intervening between the conferences, and to employ such agencies as they thought best for the work and to raise the money. He had perfect confidence that the President would select judicious men.

General WHITTLESEY. Senator Dawes called our attention to one important matter, which I thought would have been recognized by the business committee and some deliverance upon it included in the platform; and that was that in the purchase of lands from the Indians, which is now going on very rapidly, there is a great desire that the money shall be paid over per capita to the Indians. That is their own desire, and the desire of many of those who surround them, who know how soon such money disappears. It seems to me that this conference might well urge upon the attention of Congress the importance of providing hereafter in all such purchases that the money shall be expended under the direction of the Secretary of the Interior

for beneficial objects, and that it shall not be paid over per capita. I will therefore move to add to the platform something like this: Whenever lands are purchased from Indians provision be made that the funds paid for such lands shall be expended to aid the Indians in opening farms, building houses, procuring stock and implements, for the payment of taxes, the opening of roads, and, in general, for the promotion of their own civilization. I move that this be referred to the business committee.

Senator DAWES. I would suggest the change of a word—"in lieu of taxes" instead of "for the payment of taxes."

General Whittlesey accepted the change.

It was voted to refer it to the standing committee.

Mr. AUSTIN ABBOTT. I would like to say a word upon a subject which ought to engage a good deal of practical attention in the coming season. I do not speak for the committee. I speak entirely on my own responsibility.

The United States stands in two capacities in this matter, as governor and as guardian. It can not, as guardian, evade or disavow its duties as governor; it can not, as governor, repudiate its duties as guardian. The discussion yesterday threw great light upon this question. The treaty obligations, in form, correspond to those which one nation makes with a foreign nation. But in reality there is this difference; that the treaty obligation of the United States toward the Indians are necessarily qualified by the fact that the United States is the governor of those with whom it is engaged, and not only of them, but of a vast community including them, and that it can not, by treaty obligation to a few of its members, take away its sovereignty over the whole country, nor withdraw from its duty as a governor in the interest of a few. If, therefore, the United States had made these treaties with a small community of white citizens, those white citizens, while they would have had the name of ward, would have had the obligation to submit as governed by the governor. If we make covenants between ourselves involving specific obligations which we promise to perform "forever," as men frequently do in real estate transactions, we do not realize that *forever* is a long time; and the time comes when it is not reasonable; indeed, when it is inequitable—to require performance. But that does not relieve the man from the obligation of that covenant, though it enables the court to say: We will no longer require the covenant to be specifically performed in the language in which it is made, but if you cease to perform it, you must pay damages. Instead of compelling you, for instance, to go on and maintain a party-wall when it is no longer necessary, or to maintain buildings free from business purposes, we say that you are bound to pay damages for ceasing to perform this specific covenant. The question I want to put before you is this: The United States Government has covenanted to furnish rations forever to a diminishing tribe. Is it requisite equitably and in law to go on doing that forever? Can it not say, in virtue of its capacity as governor as well as guardian: The time has come for us to make a different but equal provision. For the future we will no longer specifically perform that formal covenant, though we do not seek to evade its obligation. We are going to do the same thing in another way. We are going to aid you, but we are no longer going to give you rations.

These treaties are made with tribes. You have already signed the death warrant of the untribal relation in disestablishing the reservation system; and, when the reservation has gone, the tribe has gone. The party of the second part no longer exists.

I suppose these treaty obligations are of three classes—rations, aid to education, and aid to agriculture. We have seen that the United States has been applying the income of trust funds for education admirably. They are going on with rations. But the question of aid to agriculture is one of the most important. How far ought the Government to change these methods and aid agriculture, by aid in making highways and providing, when necessary, boundaries and fences and those things that the new allottees can not do for themselves, but which are essential to any profitable attempts at agriculture?

Have we not the power and the right, and is it not soon going to be a duty to stop the ration system? I do not underestimate the gravity and significance of this question. It is no easy task to stop buying 31,000,000 pounds of beef and flour, and bread and bacon to match, even if you are going to spend the same money in laying out roads and putting up fences and irrigating lands. But this is a question that has been presenting itself more and more upon my mind. Ought we not to have some decided views about it. The United States holds in its Treasury \$13,000,000, at least, of money which it is spending the annual income at 5 per cent. for these three classes of aid to the Indian in some form. When the tribe is extinct who is going to claim these funds? Ought not provision to be made now for the future, so that aid shall be given not only as is so well done now, for education, but for agriculture, so that the taxes on these lands for the 25 years to come may be forthcoming so that roads may be opened and farms worked. There is no civilization without roads, but here we are laying out farms by the hundred and thousand, with no provision for them.

There are two very serious difficulties in making citizens of the Indians. One is the distinction which the fact of ability to pay taxes makes between the Indian and

the white man. You never can get justice on the American system in a mixed community of whites and Indians if there are class distinctions made by the law by which one class is exempted from the burdens that rest upon the other class. You can not get justice, not even justice of the peace justice for the Indian villages, if the Indian lands are not in some form charged with their share of the burdens of taxation, so as to keep up their part of the county treasury. Could it be made possible for the United States to provide for these taxes? It seems to me that there must be some way of finding a solution of this question. You hear all kinds of counsel with reference to it. One person tells you all about the land trouble. Another tells you about the reservation and its character. Another description seems to contradict that. There are something like one hundred and thirty or forty reservations. They are of every kind and character. Some have fine agricultural land, on some agriculture is hardly possible. There are twenty or thirty not larger than a township. Others are as large as a State. There is every variety. One advantage of such a gathering as this is that it brings together a mass of information which at first staggers us by its contradictions, but which gives us a mass of details from which we have got to make a wise generalization.

Now, there is this same diversity in treaties. There are tribes that have had their lands allotted, and there is no treaty with them. There is no provision made for aiding them in agriculture. There is another tribe that has millions available. There are large reservations with small provisions, and small reservations with large. There are large tribes with nothing, and small tribes with a great deal more than they need. It is a difficult question to deal with as a whole.

I think, if we may depart from the practical, and consider the ideal for a moment, we may say that these Indians ought to begin and help each other. They ought to "pool their issues," to do something for each other. That may not be practical. It may be only an ideal; but I think the Christian spirit that has been disseminated in all these schools ought to have something of this idea in it, if they are going to do the best they can. If it were practical for the Indians to concede, as a body, that the best thing to be done for all the Indians on all the reservations should be done for them without distinction, the question could be settled easily. I was told of an educated Indian of noble spirit and purpose, of whom excellent service is expected, that he had received his allotment, and that he was anxious to have this bill pass which would allow the Indians to sell their land as soon as they please. This man lives in the East. His land is of no use to him. But when it was pointed out to him that, if the bill should pass which would allow the Indians to sell their land, his fellow-Indians at home would squander all their allotments, he said: "I have never thought of that; I am willing to deny myself, because that liberty will be ruinous to the people at home." If that spirit should prevail among the young and educated Indians, we might have material assistance in the settlement of these questions.

I have now the pleasure of submitting the report of the law committee.

Andrew D. White, ex-president of Cornell University, was called upon next.

Mr. WHITE, Mr. president, I have no speech to make. At various times Mr. Smiley and the chairman have done me the honor to ask me to say something; but I have had to confess to them the truth, which I now repeat to you, that I came up here entirely ignorant, and, if the whole truth must be frankly confessed, somewhat hopeless on the subject of the Indian question in general.

In calling on me to speak, then, you do me great injury. Thus far I have been absorbing knowledge in all my pores, and your calling upon me to speak is like opening a window upon a man with all his pores open. It checks the process of absorption.

Strange as it may seem in view of this confession that I know nothing of Indian affairs, I have been for several years a member of the Onondaga tribe, who have been spoken of somewhat harshly here. Years ago, while a professor in a neighboring State, I was suddenly taken up by my old neighbors in the county of Onondaga, in which the tribe of that name resides, and pitchforked into the senate of this State. Having taken my seat, I looked about to see what was to be done, and found, among other things to be considered, the condition of the Onondaga Indians. Two men in my district exerted themselves continually on behalf of these aborigines; one was that noble and lovely man, the Rev. Samuel J. May, the friend of the oppressed everywhere; the other was John Griffin, a Seneca who had married into the Onondaga tribe, and was a good Indian, if there ever was one.

Arrangements having been made, Mr. May and John Griffin came down to Albany with a party of Onondagas, to plead the cause of an allotment of the lands in severalty to the Indians. I went into the matter heartily, though against many prophecies by the older stagers in State politics. It was represented by men who seemed to be of good judgment that the final result would simply be that the white people would gradually get possession of the reservation, and that the Indians would be transferred to the county almshouse. The great day came, and we began the movement. It was a great deal of trouble to get the Committee on Indian Affairs to-

gether. Evidently, its members had never expected to do any work on that committee, and each of them was abundantly occupied on other committees. But we finally succeeded in getting a quorum, and so the effort began. The first and worst stumbling block we met was at the very outset, and this was Indian oratory. My Onondagas brought down with them one of their great orators, and he knocked our scheme in the head within 10 minutes. I never shall forget him, nor will any member of the committee ever forget him. He rose, spoke with great solemnity something which seemed to be very eloquent, but which being in the Indian language, our committee could not understand. He then solemnly sat down, and the interpreter rose and held forth to us as follows: "As long as grass grows and water runs, so long will the red man of the forest be glad to meet his white brothers at Albany." Then the interpreter sat down, and the orator rose solemnly and impressively and spoke again at greater length. Then he again sat down solemnly, and the interpreter rose and spoke as follows: "As long as grass grows and water runs, so long will the red man of the forest be glad to meet his white brothers at Albany to consider things of the greatest importance to both of them." Then the orator again rose and spoke solemnly and impressively. Then he again sat, and the interpreter spoke as follows: "As long as grass grows and water runs, so long the red man of the forest will be glad to meet his white brothers at Albany to consider things of the greatest importance to both of them, and to obtain justice."

So it went on, and on, and on. It was simply the "House that Jack built," in new phrase, with the most enormous exordium. Long before we reached the land question, the committee had leaked out of the room, we lost our chance to get any report, and the Indians returned to their reservation.

The next year the same thing was repeated. It seemed of no earthly use to suggest that this exordium, after the manner of the "House that Jack built," could be omitted; and again we lost our chance to accomplish anything. And yet one thing was accomplished; these sons of the forest showed themselves grateful. They adopted me into the Onondaga tribe, and gave me a name which, as far as I know, no white man could speak or spell, and which I have now entirely forgotten. And I must confess that, ungratefully, I turned away from the subject, rather inclined to believe the famous dictum that there are no good Indians except dead Indians.

But, having come here, the scales have fallen from my eyes. You have given me knowledge, hope, and courage; and you now see the promising condition of mind which you have disturbed by calling me to speak. I was absorbing knowledge and courage, and you have simply stopped the process. All my real information upon the Indian question I have gained here, and what I have learned has interested me deeply and filled me with hope. It seems to me that the platform which has been laid down is one which is likely to do great good. It has obviated my one difficulty, for in my first hours after arriving here, when I saw the vexed question before you as regards the interference of church effort with national effort in this great field, and saw how well defined and earnest the opposing sides were, my courage began to sink.

But you have met that question, and the two sides have come together in recognizing the fact that this is a transition period. In the distinction made by Mr. Ward, that the nation is *in loco parentis*, and that therefore the same rule does not apply as regards the religious education of the Indian which applies to the education of citizens of the United States, you have a principle on which we can all agree.

In the noble work, too, in all parts of the field, from the splendid success of General Armstrong down to the simplest labor of the teachers who have gone forth with such devotion and self-sacrifice to the remotest corner of the Indian domain, there is everything to encourage us. There is also much to encourage us in the hope that the American people will not always be so blind to the necessity of a better civil service as they have been, and that when they shall see more clearly on this subject, and act in accordance with what they thus see, the dealings of our Government with the Indian question will be infinitely improved.

These scattering remarks I trust you will accept as my substitute for a speech; and now, if you will allow me, I will listen to the other speakers and continue to improve my mind.

Miss ALICE M. ROBERTSON (Indian Territory). As our friends who stand in high places have laid on the bier of Clinton B. Fisk their palm branches and their laurel crowns, I bring from the far-away prairies of Indian Territory a humble spray of everlasting to lay beside them; for his was a nature that reached out to the humble and the lowly. I knew him 16 years ago, when he did a great kindness to me, at that time an ignorant, awkward girl, with great desire to do something for the Indian, but with very little idea how to do it. He helped me then, and helped me many times in the subsequent years; and I remember gratefully not only his help in matters relating to work for the Indians, but his kindness and thoughtfulness as shown to me personally.

It is hard to turn away from this life and to think, standing on this spot where he has so often stood to speak for the Indian, that we shall see and hear him no more;

but, if he were here, he would say, "Let us consider what can be done for the Indian," and so let us follow as he would lead.

General Whittlesey has alluded to the settlement of a difficulty among the Creeks. This was not a mere sudden quarrel, but the culmination of a national feud of many years' standing. During the week of council of which General Whittlesey has spoken I was with them, acting as stenographer. The agreement prepared by General Fisk and General Whittlesey I copied for signature, and I helped in singing that doxology. The peace then made has been lasting, and harmony has ever since prevailed among the Creeks.

To-night I come to you from the Five Nations of the Indian Territory, that are not much longer to exist as nations; for the constantly increasing pressure of the white man is so strong that it will become irresistible, and the Indian must pass out of existence as an Indian. We all realize this, and that the question now is, how shall we best prepare the Indian for the coming crisis? For a long time I have opposed to giving the Indian land in severalty; but now at last I say, "Let us have citizenship; let us have lands in severalty for the Indians of Indian Territory." It has not been easy work for me to take this ground, and by doing it I have brought much severe criticism upon myself.

White people are coming into the Indian Territory more and more. Already there are more white people than Indians in the Territory—probably three times as many. The population of the Chickasaw Nation is almost wholly white, and the time has come when their lands should be allotted. In this nation I have been told that one white man with a Chickasaw wife has a farm of 16,000 acres. Many others hold very large farms, and these farms are cultivated by the labor of white renters. The educated well-to-do Indians are becoming a landlord class. The poor and ignorant ones are growing each year poorer and poorer, and the question is how to save them from becoming vagabonds after their lands shall have been allotted to them. How shall they be fitted to hold their own when they shall come in competition with the white man?

Last year, when I was here, I was urging the increase of jurisdiction for the court in the Indian Territory. Since then 2 new courts have been established in the Indian Territory, 1 at South McAlistar and 1 at Ardmore; but these courts have only limited jurisdiction and power, to deal only with offenses punishable with a penalty of less than 1 year's imprisonment. The courts at Fort Smith, Ark.; Paris, Tex.; and Wichita, Kans., continue to exercise jurisdiction in all but minor offenses. Hundreds of people are compelled to go to these places as witnesses, and are brought under the evil influences of the saloons and the gambling house. The right of the Indian to a trial in his own country is denied him because of the powerful influence exerted by the saloon and boarding house keepers and the petty lawyers, who derive pecuniary benefit from the attendance of these people at the courts. The courts of the Indian Territory have jurisdiction in civil cases and where either or both parties are white, having, however, no jurisdiction between Indians.

Much good work is being done among these people in the way of education. In most of their national school work the great mistake was made in the beginning of omitting the industrial feature, and this has proved a very grave mistake indeed. The graduates of their schools are lacking in practical knowledge.

I am very proud of having added a kindergarten to our school at Muskogee. Last year I tried to get some one to take up this work; but everyone whom I tried to interest in it declined to do it. Our missionary society, the Ladies' Indian Association, acquaintances, and personal friends, all alike said it was a good thing, and they hoped I could do it, but they could not help. And there were the little children, both white and Indian, who needed this training; for it is quite as important to educate white children in the Indian country as it is to educate the Indians themselves. At Christmas time I received as present a check for \$100, and with that I started my kindergarten. It has paid its own way from the first outlay. The kindergarten teacher is admirably fitted for the work, and she has now about 30 pupils. The good people who would not help me made a great mistake, for they might have saved both their credit and their money if they had been willing to help.

I am trying very hard to make the school of which I have the care self-supporting. Many of the people are now able and willing to pay for the education of their daughters, and it is very encouraging that this is so. All of the pupils are required to work, in order that they may learn the various domestic arts. Some of those who have gone out from the school are now teaching, others are married. Nearly all of them are doing well, although one or two are doing very badly. I could not have been at this meeting but for the help of one of the older girls, who has taken charge of the household during my absence. Another is now making her modest trousseau, and is to be married as soon as I return.

Let me read to you from a letter received from one of my girls who is teaching one of the Indian public schools out among the full-bloods:

"My little schoolhouse is so small that, if I had desks, I would not have any room for them. I take great pride in sweeping my puncheon floor. It is wonderful how

much dirt is brought in. I have pupils from 4 years old to 18. I have quite a bit of trouble making 3 of my boys keep quiet, but I do not think they mean to be bad; they are just so full of fun. They are very bright and quick, and I miss them when they do not come. I love all my scholars. One day my oldest little girl asked me where my home was, and I told her that I had not any here, and she said, 'But you've got one in heaven;' and another time she said, 'Your father and mother will come with God when he comes.' . . . I am glad I came. I love all of these folks. I do not know whether they like me or not; but Katy said the trustees liked me, because I was a good teacher, and her mamma liked me better than any teacher they ever had, because I helped in the work. I do not do very much, but I like to help; it keeps me from getting lonesome. I do not have a room to myself; the whole family sleeps in the same room. I do not mind it much when we haven't company, for Mr. Mulkose turns his back to us when we begin to undress. These people have the purest thoughts; they never think of bad things like other people. It seems as though I live closer to God here; I never trusted him as I do now. I always had friends to tell my trials and sorrows to, and I have no one here to tell but God; and I depend upon him more, and he grows dearer every day. That calendar is a great help; each verse seems just the one suited to that day and just the one I need most. . . . Don't worry about me; for I have a Friend with me that is able to do all things, and he will keep, watch over, and stay with me."

Do you not think the joy of receiving such a letter would pay for years of work?

The following is an abstract of the address given on Wednesday (see page 13) by Rev. C. W. Freeland, commandant of the Hampton (Va.) Normal and Industrial School, the manuscript of which was lost in transmission through the mail:

Mr. Freeland spoke of the impression which he had received during three trips made through the Sioux Reservation, two of them extending over 5 weeks, and one shorter one which he had extended so as to take in the Omahas and Winnebagoes. One of the chief objects of these trips was to visit the returned Hampton students, of whom, with those from other Eastern schools, the statement is so sweepingly made that "they return to the blanket." Out of an approximate 120 such Hampton students now on the Sioux reservation, Mr. Freeland had personally visited 93 in their own homes; and of that number he had seen only 4 whom he would regard as hopeless, and only one had literally "returned to the blanket." The day for such "returning" was over. Ten years ago it might have been, and probably was, a common thing—for the returned student, with short hair and civilized clothing and improved manners, stood absolutely alone—and it was blanket or social annihilation. But to-day each camp in each agency contains its nucleus of Hampton or other Eastern students, toward whom the newly arrived student gravitates through dire necessity, and who together form a leavening mass which is wonderfully leavening the lump. Mr. Freeland spoke in detail of particular homes which he had visited—of serious embarrassments which await the would-be housekeeper on the plains—and of the eminently hopeful condition which everywhere confronted him. He then gave his testimony as to the Government schools (both day and boarding schools), and particularly as to their marked improvement during the past year. With the contract schools on the reservation to supplement their work, the prospect seemed a sure one that the work of Eastern schools would within a very few years narrow itself down to the specialized task of training industrial teachers for the reservation schools. In one point which was often mooted by those on the reservation and off, Mr. Freeland begged to differ materially. It has been urged by many experienced speakers on the Indian question that work should be supplied for those students who return home. But such a plan would be merely an adaptation of the old ration system, which drops the food into the Indian's mouth, and has done as much to retard his advancement as any plan upon which the Government has happened. The student who returns must seek his work, and, perhaps, make it, as has been done. Any other plan would surely tend to weaken his independence, and should be most earnestly deprecated.

Bishop Walker, of North Dakota, was asked to speak of the Turtle Mountain Indians.

Bishop WALKER. Four years ago, when I spoke in behalf of these Indians, they had nothing to eat and nothing to wear. A number of ladies were kind enough to influence the organizations to which they belonged to send us a lot of clothing, and the consequence was that that winter they were made happy and comfortable to a degree. About 30 boxes and barrels were sent by the ladies, and were distributed by the agent. Some time after the distribution had taken place, I went on a visitation; and, when I reached the little town on the verge of the reservation, I was met by some people who said, "Bishop, do you know that those Indians up there really have no gratitude, for some of the clothing which has been sent to them through your kindness has been sold to us for a mere song." I did not say what I thought of the white people who accepted for "a mere song" what they knew was sent as a gift to the Indians. I was disappointed and felt that our good friends would think that unworthy cases had been presented to them. I therefore secured the calling

together of a large number of the people and we held a council. They sat around me and I stood in the midst. My custom had always been to let them begin the councils, and I closed them. But this time I began. I told them I was sorry to hear that they had shown ingratitude to those who were their dear and faithful friends in the East. I said that I knew it would reach some of them and it did. "They will know," I said, "that you have taken the clothing sent to you out of the kindness of their hearts, and abused their confidence by selling it to the white people."

A dead silence fell upon them. Then an old chief arose and shook me by the hand, as is the custom, and said: "We are always very glad to welcome the high priest of the black robe [their name for the bishop], but to-day he made our hearts sore. He has told us what the white people who have forked tongues [those who do not speak the truth] have told him. We feel that he should have more confidence in us who have straight tongues."

I felt rebuked at the outset.

"It is the law among our Indian tribes that, if one Indian presents another with a gift, he never asks that Indian what he has done with that gift. I do not know if that is a law among white people; but, if it is not, it ought to be. I have to speak of what I received. A garment was presented to me. It was a pair of trousers. They had six patches on them. I simply cut out the patches. It was beneath the dignity of a chief to wear patched trousers."

I felt inclined to agree with him. He shook hands and retired.

Another came forward. "I have also to speak of what I received," he said. "I had a suit of clothes given to me. I could not get the trousers on, and they were useless to me. I sold them to a man who was lean, and with the money I bought flour for my children in the wigwam."

Another came forward, and said: "I have to speak about what my squaw was presented with. It was a little hat. It covered only one-half of her head, so she asked the agent to give her another, so that she might cover her head with the two. He had not another, so she sold it to a white woman, and took the money for food."

Another arose and said: "I have also to speak of my squaw's gift. It was a dress; but it had nothing here [laying his hands on his arms], and nothing here [drawing his hand around his shoulders], but there was a great deal behind." (Evidently, it was a decayed ball dress in its sere and yellow leaf.) "It was useless to her,"—our temperature is 30 to 40 degrees below zero in winter—"but she found a white woman who thought it would do for some occasion, and he took the money that she sold it for and spent it for cloth for her little papoose."

I thought it was becoming rather serious for me. One more rose, and that capped the climax. He said: "I have also to speak of my squaw's gift. It was rounding, and had in it something like an owl's head. She did not know where to wear it, and so she sold it." It happened to be a tournure! I pitied the poor Indian woman. I felt it was my duty to make an apology to those Indians. They were red men, and some of them were savages; but, as a Christian man, I owed them an apology, and I made it, and we shook hands and were friends.

I can assure you that the Turtle Mountain Indians are still needy, and my hat is in my hand, figuratively, in their behalf. Bishop Whipple told me some years ago that their wrongs had been the most outrageous suffered by any Indians in the United States. For several years they have been thrust off on a little reservation, three-fourths of which is not arable. One said to me: "If we had taken the tomahawk in our hand, as the Sioux did, the Government would have considered us. Because we have been good and peaceful, we are allowed to suffer." It is too true. I hope that all who can promote legislation in their cause will do so.

SIXTH SESSION.

FRIDAY NIGHT, October 10.

The conference was called to order by the President at 8 o'clock. President Gates read a newspaper item, which he said would have delighted General Fisk, of the convention of the temperance league of the Six Nations of New York, in session on the Onondaga Reservation.

The report concerning the Mission Indians of California was made by Mr. Joshua W. Davis, of Boston.

REPORT OF COMMITTEE ON LEGAL AID TO THE MISSION INDIANS, 1890.

In the work of the two previous years great advantage had resulted from the personal observations on the reservations and the close contact with the people of Mr. Lewis, our field agent.

To continue that advantage, during the last conference the chairman and treasurer

of your committee made plans to meet Mr. Smiley in California, and as far as possible in his company (and without drawing on the committee's treasury) devote 2 or 3 weeks to the examination of reservations, and especially of the more urgent pending questions, of which the complicated case of the Banning lands is one of the most prominent.

By the direction of the Indian Commissioner, Mr. Lewis, now a Government special agent, was deputed to cooperate with us. But, on arrival in California, the intended circuit among the reservations was found to be impossible, owing to the destructive floods which broke up so seriously and for so long a time both rail and county roads. And Mr. Lewis was also suddenly ordered by telegraph to New Mexico, in consequence of the death of an Indian agent.

Banning was, however, reached by your three representatives, and Mr. Rust, the Indian agent, who met there Mr. Barker, the agent of the Banning Land and Water Company, in whose lands all claimants to the lands assigned by Government to the Indians, except the Southern Pacific Railroad, had placed their interests.

A close examination was made of every tillable section in the reservation, and of the plan submitted by him for an exchange of land, to secure for the Indians a tract around one source of water supply clear from all adverse claims.

The delay of years, during which the rights of both whites and Indians had remained undefined, and those of the Indian undefended, had allowed a growth of conflicting claims and bitter feeling, which would be relieved by the plan under consideration.

It will be by no means an ideal settlement; but, in view of all the circumstances, your committee united with Mr. Smiley, Mr. Rust, the Indian agent, and Mr. Ward, the Government attorney, in a report of the investigations and a recommendation of the plan to the Indian Commissioner, in February last.

The present journey of the Commissioner to that field will, we trust, lead to the application of his prompt business methods to the removal of such hindrances to a settlement as lie within the reach of his department, after which the action of Congress may be required.

The legal work of the Government (for these Indians) was, up to April 1, 1890, in the care of Mr. Shirley C. Ward, as in previous years, with a qualified commission, under which any claim for services must, after submission to the Attorney-General for approval, be laid before Congress for a special appropriation. Since April, 1890, his commission has been revoked; but in July a provision was made in the Indian appropriation bill for employing legal services the coming year.

The knowledge of Spanish and Mexican law, and the experience and acquaintance with the Indians already acquired by Mr. Ward, make a continuance of his services especially desirable, the transfer of pending cases to a new man involving inevitable delay and injury, the delay already experienced on all this mission Indian legal work having been serious.

Your committee, therefore, requests authority to ask, in the name of this conference, for the employment of Mr. Ward upon this work.

The attention of your committee has also been closely given to urging the passage of the Mission Indian bill, which has for 3 successive years passed the Senate, and still lies in the hands of the committee of the House, having been again refused opportunity to pass. The effort in its favor by Hon. Bishop W. Perkins, Chairman of the House Committee, and several friends of the bill in the last hours of the recent long session, is gratefully acknowledged. When it required unanimous consent for its admission, but one member objected. But for its postponement year after year, and into these last hours, which are always a time of struggle or indifference, your committee asks the further authority of this conference to express in its name its respectful but most earnest protest, and to appeal for the passage of the bill at the approaching session in December.

Among these Indians we have long noted the depressing effect of the continued uncertainty of the extent of land which may eventually become theirs by allotment, restricted as it must be in many cases by the limited area of arable land; also, of the uncertainty of boundaries and of the tenure of land until these are established by surveys and by law. Against any procrastination by Government which prolongs and deepens this depressing influence upon the Indians there can not be too earnest a remonstrance.

But, even in spite of all discouragements, a few are giving proof of ability and earnest purpose. With uncertain title to their lands, they are cultivating from 5 to 50 acres each. One man has 27 acres under fence, and every rod of it under cultivation; another 10 acres in trees, 5 acres in grapes, and about 15 acres in corn, beans, etc. One Indian has sold dried peaches to the amount of \$100, and raisins \$375, besides peaches, pears, figs, etc. It seems doubtful whether a white man would have done any better at the same place. These are but signs and promises of the future. Under the stimulus of an incoming Christian hope and motive, as seen in a few cases, and of a settled, confirmed homestead, with inducement to labor, the

present dawning improvement in a few of the people will unquestionably increase and extend.

The treasurer's account is as follows:

Balance on hand as reported to the last conference.....	\$685. 45
Balance of subscriptions collected during the year.....	360. 00
Interest received on the funds.....	30. 00

Total.....	\$1, 075. 45
Without disbursements during the year.	

PHILIP C. GARRETT,
MOSES PIERCE,
JOSHUA W. DAVIS,
In behalf of the committee.

It was then

Voted, That this conference authorizes its committee on the Mission Indians to petition urgently in its name for the continued employment of Mr. Shirley C. Ward's services in the legal work for those Indians on behalf of the Government: also, for the passage of the bill for their relief (Senate bill No. 2783) long pending in Congress, agreeably to the report of the committee now received.

Mr. SMILEY. I think the conference and the country generally must be under great obligation to that committee which went out to California at their own expense. I was witness to the labors they performed, and I know they would have gone much farther but for the washing away of railroads. I was with them part of the time, and saw what they did; it was important work, and it was well done.

President GATES. We all think that gratifying progress has been made in the hands of this committee, and we have every reason to hope that still further progress will be reported next year.

Rev. J. Loomis Gould, missionary to the Hydahs of Alaska, was invited to speak. He was introduced as living "8 days from anywhere, except by canoe."

Mr. Gould placed upon the table a number of articles made and used by the Alaska Indians. Taking up one of them, apparently an amulet, or charm, he said: "With this we get our courage up. If some of you had been for a great number of years where you had seen only dusky faces, and had then been permitted, as I have, by the courtesy and kindness of Mr. Smiley, to meet with this conference, you might need something to give you courage. I represent 30,000 people who have no representative in the country to which they belong. They occupy 580,000 square miles of the territory of the United States. Let me show you one of these men as he used to be."

One of the clerks of the hotel was then brought in, dressed in the costume of an Alaska Indian. Mr. Gould explained each part of the dress in detail. A number of curious and interesting carvings, and articles representing the totemic system of the Indians were exhibited, and their relation to the folk-lore of the people was explained. "In all their stories," said Mr. Gould, "there is a moral; but you sometimes get very much chaff before you come to a grain of corn." "In this object," he continued, pointing to a carving, one end of which represented a human head, the tongue of which was being plucked out by a raven, "you see the representation of what they tell concerning lying. A little boy gets into a difference with a mate, and tells a lie. Because the boy tells a lie, the bird pulls out his tongue: therefore, boys and girls, do not lie, because the birds will pull out your tongue. That is the lesson to be taught."

Among the other things which Mr. Gould exhibited were some beautiful baskets. From the sale of these baskets the Indians derive some little revenue. They are so closely woven that they can be used as pails for carrying water as well as for the ordinary uses of a basket. "I have seen them used," said Mr. Gould, "as kettles. They put whatever is to be cooked into these baskets, with water, and heat stones and put in until the water is boiling hot. They are woven of the root of the spruce tree, and are ornamented with grass. The designs are their own. Some of the products are made from the inside bark of the cedar tree. The various kinds of mats that they make are used for many purposes—as coverings for small houses, mats and coverings for beds. They have a great many uses also for ropes, which they manufacture. All the travel is done in canoes, and many ropes are used in connection with the sails. Basket-work is also used to cover bottles and utensils. If an Indian woman is given a bottle or a box of any shape, she will make for it a close-fitting cover. These Indians have a very clearly defined mythology."

Several emblems representing mythological beliefs were shown, and also totem posts of the raven and the eagle. Mr. Gould said that if he passed a house he could read many of the family relations there by the representations on the totem post. The women are not the slaves that is sometimes supposed. The son of a man is not his heir. A man is not much of anybody in his own family. His eldest son takes his mother's clan and his mother's name. That is women's rights among the Hydahs.

Few people appreciate the extent of Alaska. It is 1,000 miles north and south, 1,200 miles east and west. Fish, timber, and the yellow gold which men go everywhere to find, invite capital and enterprise. Thousands and hundreds of thousands will find their way there within a few years. A word as to the thirty thousand people whom I represent. I ask you that you may help us to keep from becoming Indians. We do not ask for reservations. I will tell you what my own men and women ask. They say, Go down and ask that we may start fair in the race with the white man for our place in the community, the Church, and the State. That is all we ask. If you give to these people the Bible and the school, the opportunity to work with their hands and heads and hearts, they will take care of themselves. If you know of any people who want to invest money where it can do good missionary work, and at the same time let them give employment to these people, and it will yield a very handsome per cent. to those who will make the investment.

A paper on the health of Indian students by Dr. Martha M. Waldron, of Hampton, Va., was then read.

THE INDIAN HEALTH QUESTION.

The Indian health question is one of acknowledged importance, not only touching our sympathies for the race, but, in a practical way, the question of what it is possible and best for us to do for the Indian, to make his future hopeful, or, perhaps, to insure his having a future.

The experience of the Eastern school physician touches the subject at the interesting and often repeated question: "What is the effect of education and civilized training, Eastern training in particular, upon the Indian youth? How does it find him, and what does it do for him?" The question is vital, for the hope of the youth is the hope of the race.

Since taking the medical charge at Hampton 10 years ago, 499 Indians have been under my care, from many different tribes and agencies, chiefly from Dakota, and of ages varying from infancy to 25 years or over. One encouraging point may be noted, to begin with: The condition of Indian pupils on arrival at Hampton has greatly improved within the past 10 years. This is due chiefly to the following causes: Greater experience in selecting material and less difficulty in obtaining it, greater thoroughness on the part of agency physicians in some localities and the fact that blanket Indians are now seldom brought.

In the first party of 40 Indians, which I was called upon to examine at Hampton, in October, 1881, there were 3 boys in confirmed phthisis, one so far advanced that he was never able to enter school. There were many other cases of incipient phthisis and active scrofula. It is not probable that such a party could now pass inspection and reach Hampton. It is now exceptional for Indians in confirmed phthisis to be sent to Hampton, although in every party there are many who show an unmistakable tendency to the disease, and others in whom it has just begun.

As a rule, students who are sound on arrival at Hampton do well, and many instances might be cited of individuals who have arrived unsound who have improved constantly under treatment and who have finished the course satisfactorily.

Immediately on the arrival of a party, after baths and clean clothes have been given, each new comer passes through a careful medical examination, with special reference to condition of heart and lungs and evidences of scrofula. No Indian is marked unsound unless a condition of actual disease exists, though in some cases in which the family history has been known consumption could fairly have been predicted; as for example, in the case of one student all of whose near relatives, as far as known, had died of phthisis. In such cases phthisis would undoubtedly develop sooner or later, under any circumstances.

According to the condition of the Indian, as determined by examination, his trade is assigned, and special diet, when necessary, prescribed. From the time of arrival instruction in the hygiene of every-day life is carefully given—to the girls in their homelike "Winona Lodge," to the boys in their building called the "Wigwam." It is easy to forget how great a problem to the Indian common, every-day matters, which are second nature to us, may be. To learn to eat, drink, and sleep correctly, to wear clothes, and learn to adapt them to changing seasons, seems at first a simple matter, but it ceases to seem so when we have seen an Indian eat enough at one meal to last him all day, when we have seen him lie down, with his head tightly wrapped in a blanket, put on over all the clothes worn in the day, to sleep in a room admitting as little air as its construction will permit; or when we have known a boy in some warm day of winter or early spring to take off all his extra winter clothing and lie upon a wet bank to sun himself. As for changing the clothing because it is wet, the idea is not a natural, but an acquired one.

Provision has been made for the comfort and welfare of the sick by a convenient and pleasant hospital, given and furnished by King's Chapel Society, Boston, which also makes the gift perpetual by its promise to keep up all supplies of furniture, bed-

ding, etc. The building is an inestimable blessing to the Indian and all concerned in the care of his health.

It is an exceedingly encouraging and significant fact that students in our normal school classes have firmer health than those in the Indian school. The normal school Indians, usually from 30 to 40 in number,—the present year 57—have either been a long time at Hampton or have been in some Western school before coming East. Having learned in some measure to take care of their health, and having borne the transition period, they are able to bear any ordinary strain.

A question often asked the doctor is, "What are the distinguishing characteristics of the Indian temperament and nervous organization?" The much vaunted stoicism of the Indian under pain, I have seen, but it has not impressed me as being especially a race characteristic. Indian boys and girls are much like white boys and girls in this respect. Some are real heroes, while others will hardly bear the prick of a pin. Wounds are no mystery to them, and do not usually alarm them. They have witnessed many wounds and recoveries. Their stronger nature is not touched by such accidents; and superficial, personal peculiarities are what we observe. But serious illness and approaching death touch deeply the central fatalism of the Indian character. Here they show a really characteristic disregard of pain and the approaching change; and their peculiar stoicism, superstition, and fatalism step in, and play an important and sometimes decisive part in a serious, but not necessarily fatal, illness. For the Indian does not cling to life. "What is to be, will be," he thinks; and, not fearing to die, he gives himself up to death without a struggle. I have, however, seen an Indian in whom was no superstition or fatalism, but the purest Christian faith and longing to live, face death consciously for weeks without flinching, saying simply and bravely, "I am on either side; just what God wills."

An Indian boy's "hysterical fit"—as, for want of a better term, we call it—is a unique phenomenon. These nervous paroxysms into which the victim is swept or into which, as it sometimes seems, he throws himself, vary in detail; but in all cases there are pronounced hysterical symptoms. The patient is sometimes violent, howling, and hurling himself about the room regardless of danger to himself or others. In this state he may seize any object, thrust it into his mouth, and try to swallow it. I have seen a glass in which water had been brought crushed and chewed like a cracker. At other times, or alternating with the violent phases, the patient will lie in a state of apparent unconsciousness for several hours. A boy in the hospital, with a convalescent's appetite, refused to begin his breakfast unless four slices of bread and butter should be put upon his plate at once. A new nurse who happened to be in attendance told the boy to begin with the two thick slices which he already had, and more would be brought. Whereupon the boy, with scarcely another word, turned his face to the wall, and did not speak, eat, or drink, and scarcely moved for 36 hours. The temperature and pulse were normal during this period, though previous to it and after it there was a daily rise of temperature. On coming to himself the boy was as well as he had been. He asserted that he had no knowledge of anything which had happened or the efforts to rouse him. Nervous excitement from any cause may bring on these attacks, which seem practically the superlative degree of want of self-control. When they occur from nervousness induced by a pulmonary hemorrhage, the complication is especially unfortunate and frightful to witness. I have never seen one of these seizures in an Indian of the better class. They indicate an unstable nervous equilibrium. They also indicate a direct need in the education of the Indian. Perhaps the Indian life of peril and uncertainty has left this blot on the brain for the processes of civilization to efface.

These fits are looked upon with great awe by the more superstitious Indians, and, indeed, with more or less awe by nearly all Indians; and in their camp life those who are able to throw themselves into such conditions are revered as having peculiar relations with the spirit world, and, as "medicine men," exercise a pernicious influence. No doubt the subjects are to some extent self-deceived, feeling the explosion of nerve force and impulse to chaotic action and unconscious of the subjective part played by themselves. The paroxysms usually occur in students of noticeably nervous temperament, and are often associated with weakness and instability of character. These students need a quiet and symmetrical physical and mental training by regular exercise, together with strict mental discipline. They are interesting cases to subject to the Elmira reformatory method of treatment by building up character by physical development.

Within the past 4 years, but four boys have died at Hampton. All of these have died of phthisis, after long and painful illnesses. Three of them were unsound on arrival. Two had had severe hemorrhages before coming East. During the same period, one delicate little girl has also died of phthisis. She was not marked unsound on arrival; but, as symptoms of tubercular disease developed within a few months, her soundness at that time is very improbable. The girls in school are less subject to sickness than the boys, probably owing to the fact that in their own homes they have been accustomed to more regular exercise, have suffered less from exposure, and

therefore have a sounder development. [The full-blood Indians have less endurance than the half or mixed bloods; and, when attacked by tuberculosis or any form of scrofula, they perish more quickly. This is the reverse of the condition seen in the negro race, in which pure bloods are less subject to phthisis than mulattoes and lighter shades. The negro, whether full-blood or not, has greater physical stamina than the Indian, though much less than the Anglo-Saxon.]

The well-attested fact that consumption is the scourge of the Indian in the climate of Dakota, where pulmonary diseases among whites are almost unknown, points conclusively to the fact that there has been and is that, in the peculiar conditions of the Indian life, which engenders the disease. Those who best know what the home life of the Indian is do not think that it is school or civilization, western or eastern, that kills him, but rather the cumulative effect of the vice and ignorance of generations. Christian civilization is the only cure for that inheritance.] Yet when an Indian dies at the East, or a returned student dies, the fact is spoken of as if the effort to civilize and Christianize had destroyed.

This is the testimony of Miss Collins, for ten years missionary in Dakota, writing from there in regard to this matter. "I think," she says, "if the matter is looked into fully, as many die in and from boarding schools and day schools at home as from eastern schools. In my village, one returned student has died, in three years. In that time, three children have died who attended the day school, and twenty-one persons who never attended any school. Five of these were grown young men, and one young woman, and the others of school age. Now, my experience is this," she adds, "that it is not the school nor the climate that kills. Fanny Crossbear (from Hampton) is dead. She went to school. While away, one brother here died. Since she returned another died, and now a third half-grown brother is suffering from epileptic fits, and will soon die. Those three never went to school. Harry Little Eagle returned from Santee school and died; but while he was away two nearly grown cousins and a five-year-old brother died, who never attended any school. It is now plain, to our Indians who think, that it is not the school nor the climate that kills."

The late Dr. Given, for years resident physician at the Carlisle school, and of wide experience in the West, says, "From extended observation it is safe to say that one out of every ten, or four thousand of the forty thousand children of school age, are disqualified, either mentally or physically, from attending school, and the large majority of these are hopelessly diseased." Under the conditions, such testimony is not surprising. The testimony of intelligent Indian parents at Hampton is that a very large proportion of feeble infants are born only to die in the camps. Others, less feeble, survive to become diseased adults.

A marked deterioration in strength from the oldest to the youngest child is often seen, as the result of want of proper care of the mothers, who are early broken down and aged.

If the Indian were not physically what he is, all the accepted theories in regard to the generation and development of scrofula, tuberculosis, and other forms of disease, would be practically disproved. The semi-civilization which has been forced upon him has given him the close cabin or hut, with tight box-stove, in place of the airy wigwam and open fire. It has given him squalid poverty in place of a practical abundance. No wonder if all are tainted with constitutional weakness, if not disease; that even the best physical specimens of the race succumb, and that disease often lurks under an apparently magnificent physique. This last fact is of not infrequent occurrence. To it may be attributed many mistakes in bringing East unsound Indians. The outward appearance is often completely deceptive, the fine proportions inherited from some stalwart ancestor having survived the health of an organism poisoned from babyhood.

The conditions of the Indian life have also developed physical peculiarities of another nature. The muscular strength of the Indian is far in excess of that of his vital organs, as the death of many a boy who has won in a race or wrestling match, and then paid the penalty with his blood, in a fatal hemorrhage, could testify.

Other conditions pave the way for disease. The skin of the camp Indian is seldom bathed for purposes of cleanliness, and whether with or without the careful painting, which is occasional, it can but imperfectly fulfill its share in the function of excretion which skin and lungs legitimately perform together. The Indian reminds me of the child which was covered with gold-foil to personate an angel, and died in a few days from pulmonary inflammation, caused by stopping the action of the glands of the skin. The Indian has been slowly poisoned, generation after generation, by the same cause, and is daily dying from it. What the effect of this partial loss of function of the skin may be upon the lymphatic system is an interesting question.

The skin of the Sioux Indian is naturally delicate and of fine texture. Its treatment by filth and paint has reduced it to almost pathological sensitiveness. Sensitiveness of the mucous membrane follows, as a natural consequence; and congestions from slight causes pave the way for disease.

There is reason to rejoice in the suggestion of General Morgan, that elementary

physiology and hygiene should be taught in the Government schools. If such instruction is given and practiced in all Indian schools, among the children and growing youth, the present generation will possess a weapon of defense against the inherited enemy.

Education in living, correct moral standards—this is what the Indian needs, this is what he is dying for the want of, and this the Indian educated at the East is carrying back to his people.

In Eastern schools, with their full staff of workers and all agencies for good, embracing the summer outing in an intelligent family, there is, in addition to the regular discipline and instruction of the school, a sort of education by insensible absorption of ideas and the common sense of every-day life, which to the Indian pupil is of inestimable value. Those who come from Western schools are on a plane where nothing is lost. Western training enhances the value of every opportunity at the East, and the Indian, on his part, at the East, has wonderfully taught and interested thousands whose ideas, kindly but vague, would otherwise have borne no fruit of helpfulness.

With the majority of Indian pupils there is an earnest desire to help their people. How rapidly they may be fitted for their work the number and excellence of Indian schools will determine. Many are already equipped, and doing with their might what their hands find to do. The fact that 42 Hampton girls are already well married—25 of them to Hampton boys—suggests a solid foundation for and impetus to the Indian work such as it has never had before. The first thought of these married pupils is for their children, and they know how to think.

The more thoroughly the contagious nature of tuberculosis is established the more terrible the present condition of the Indian appears. It is stated on good authority that tuberculous cattle are constantly sold to and consumed by the Indians. Their only hope is in a common knowledge of every-day affairs, which shall protect them from their enemy, the unscrupulous white man, and in knowledge of physical and moral laws, with the improvement of home conditions which must follow. To withhold education is to condemn to death.

I believe that the Indian has shown sufficient capacity, not only for mental and moral, but also for physical improvement, to stimulate our best efforts. The doom which threatens his extinction is the same which swept from the earth the ancestors of our race by hundreds of thousands annually, by the black death—no mysterious providence or predestination, but ignorance of physical and moral laws and the strain of a transition period. Having forced upon him the evils of civilization, we owe him its good part. As has been truly said, "The only expiation of an old crime is a new virtue."

Hon. H. O. HOUGHTON. It is fresh in the memory of many persons here that within a short period an easy-going Secretary of War from the State of Massachusetts allowed a general of the army, whose army regulations did not necessarily require him to respect the good faith of the United States or the welfare of the Indians, to seize a number of Indians, who ought to have had the safe conduct of the Government, on their return home from Washington, and sent them as prisoners to Florida. They were confined in close quarters, and died as the grass dies under the scythe, until they were removed to Mt. Vernon Barracks, in Alabama. Some of these men had been employed as scouts by General Crook, the bravest of Indian fighters when on the war-path, and the gentlest and truest of men. He expressed his indignation whenever he thought of the infidelity of the Government to these scouts, who had been of very great assistance in subduing the hostile Indians. To the latest moment of his life he tried to get the United States to do justice to these Indians. In this effort he was aided by members of this conference and others who knew the facts.

The present Secretary of War and others interested have visited these Indians, and have tried, so far as possible, to have justice done to them. There has been an effort to remove them to some place where they could have allotted lands, and where they could have a chance to make themselves homes, as other Indians are doing. Congress failed to provide such a place for them, because, apparently, the whole great West seems to be afraid of the dozen or twenty heroes who baffled the Army of the United States until aided by these very scouts, who helped our troops to capture them. As a reward for thus aiding our army, they are held as prisoners of war.

The present Secretary of War, however, has taken very decided interest in these people. Legislation having failed in Congress to secure their removal and settlement upon land where climate and soil would be adapted for their health and self-support, he has undertaken to make the best of the situation as it exists. He has appointed an army officer as superintendent, who has set himself vigorously about improving their condition. He proposes to remove their habitations from low ground to high ground, and has improved their sanitary condition. He has furnished both men and women with occupations; has given them interest in it by paying them wages. The result is that the Indians are healthier and happier than before, and are more contented with their condition. The superintendent expects, by giving variety to

their industries, to make them eventually self-supporting and self-respecting citizens. Besides, the ladies of the Massachusetts Women's Indian Association support two teachers among these Indians. These young ladies—sisters and residents of Alabama—are taking great interest in their work, and making rapid progress in educating and civilizing the Apaches. They also have the hearty coöperation of the superintendent appointed by the Secretary of War. On the whole, therefore, by the joint efforts of the Government and private benevolence, the Apaches are now making as much progress on the road to education and citizenship as the circumstances of the case will permit.

Dr. Henry Foster, Clifton Springs, N. Y., was invited to speak.

Dr. FOSTER. It seems to me that the conference has been put upon a sound basis by the adoption of this platform; but it is not going to work out the results that we want, neither are we going to work them out through human skill and effort alone. We must have more of God in the work. There must be more prayer and faith. We must recognize that our God hears the prayer of faith, and that that is one of the forces by which he proposes to govern this world. If we recognize that fact, there will be mighty results in God's own time. There will suddenly come a solution of all these difficult questions. There are two things that we want. The first is the prayer of faith; the next is personal work, personal responsibility. There are men and women present who have put themselves into the front, and are working to accomplish these beneficent results; and they have done a noble work. We who stay at home must feel a like responsibility. We must all work in harmony with God's plan; and then the work will move on, and not until then.

Rev. Thomas L. Riggs was asked to speak on self-support for the Indians.

Mr. RIGGS. I have had to pinch myself several times to feel sure that I was not attending a meeting of the missionary board; for we are all coming to that position which alone we can occupy, that in the gospel of Christ is the salvation of these Indians, and that there is none other name given among men by which they can be saved. But I stand here to say something to you about the question of self-support. I will put myself in the witness stand, and invite questions. You here in the East have before you most emphatically the question of law for the Indians. We in the West have a different question. It is the question of how we shall get rid of the burden of support. I do not know as you feel it as we do. We are supporting the Indians. We are taxed for their support. The people say, we will not stand this sort of thing, and I can not say but they are perfectly right. I think they are. And yet the Indian is made just what he is, a pauper, by our dealings with him. He was not so at first. When he was a hunter, he was abundantly able to provide for himself and his family. This ration system has been in the past a matter of necessity. It has been a method that we have gone into with our eyes wide open.

We undertook to make paupers of the Sioux, because we were forced to. We had no other way by which we could conquer them. We had to, to save our scalps. The result has been just what we might have expected. They are emasculated; and the question before us, what we feel as the all-important question, is, How shall we get them out of the pit into which we have thrown them? How shall we make them self-supporting? One of the great difficulties is that the Indian does not want to take care of himself. They are sharp fellows. They say, The treaty which we have made with the United States Government provides that we shall have food so long as we need it. They say, It will be a long time before we shall not need it; and it *will* be a long time. I know cases where men have been stopped in planting, because, if they raised too large crops, the agent would come, and the rations the next year would be cut short. There are some Indians who do not want rations; but the most of them do not want to take care of themselves, and do not propose to try to.

Another difficulty comes in this direction. We have tried to teach them self-support, but we have tried to teach them without taking any special pains to find out the line in which they would soonest reach self-support. We have tried to turn hunters into farmers. We have tried this not only in a good country where it would be difficult enough to teach agriculture to an Indian, but on the plains, in regions where out of 5 years we may possibly have a good crop one year. Had we gone into this matter intelligently, had we thought what we were attempting to do, what it is that the Indian is best adapted to do, as well as the conditions in which he lived, we might have done better. It may be possible to teach them stock raising. For the last 2 years our Cheyenne River Indians raised much of the beef which was to be issued to themselves. They have made money by it. It shows that they are capable of helping to take care of themselves, and it gives us a hint of the direction in which we shall train them.

President GATES. How much beef did they sell?

Mr. RIGGS. At different times the full issue.

General ARMSTRONG. How many Indians are there on the Cheyenne River Agency.

Mr. RIGGS. About 3,000.

General ARMSTRONG. Do you know the experience of Major Anderson in reference to issuing rations to the Indians and in saving money in that direction?

Mr. RIGGS. I know only that he has done it.

General ARMSTRONG. I think it is worth while to give that experience. Major Anderson was a most capable man. He told me that he had saved \$6,000 in one year's issue to 1,200 Crow Indians, in hopes that the Government would allow him the money for seeds and implements; but the Department ruled that it must be covered into the United States Treasury.

Mr. RIGGS. That has been tried time and again.

President GATES. Will you state what has been done at Standing Rock in the same way?

Mr. RIGGS. I believe they have done the same thing there. The Indians there have been successful in raising cattle. They have many bunches of fine cattle.

President GATES. What is the condition of the houses of the Indians at the present time, as compared with 2 or 3 years ago?

Mr. RIGGS. There is a great advance, owing largely to their own efforts.

Question. Do you find soap and towels and wash-basins now?

Mr. RIGGS. Sometimes.

Question. What proportion?

Mr. RIGGS. I do not know. I never averaged it up.

Question. How about chickens and pigs?

Mr. RIGGS. There are a good many chickens, not so many pigs. The pigs eat too much.

Senator DAWES. Do you know that every agent is authorized by law to change the rations into agricultural implements and seeds?

Mr. RIGGS. I have understood that they were; but I have never known of an instance where it was done.

President GATES. When did that law pass?

Senator DAWES. Two years ago.

Question. Is the grade of houses steadily improving?

Mr. RIGGS. Yes.

Question. How many of the 3,000 Indians at Standing Rock live in houses?

Mr. RIGGS. Probably nine-tenths. A few live in tents. They sleep in the tent or in the tepee at night, spend the day out of doors, and cook in the house.

Mr. SMILEY. Do your Indians burn up the house after the death of any person?

Mr. RIGGS. I have known very few cases lately. Formerly, after a death occurred in the house, the house would be abandoned or burned up.

Question. Do these houses consist of one room?

Mr. RIGGS. Almost all of them do.

Question. What are you able to do about that?

Mr. RIGGS. Very little.

Question. Do you try to overcome it?

Mr. RIGGS. Yes. In building out stations, we try to give our native teachers two rooms; and, when they build their own houses, we always advise them to make two rooms. One of the returned students has recently finished up a house very nicely, without any direction or advice. When I came away it was ready for the flooring to go in. That was a two-room house.

Question. How do the houses, as a rule, compare with those of the white people?

Mr. RIGGS. They are better.

Question. Do they use knives and forks and plates?

Mr. RIGGS. Some of them have used them for a long time.

Question. Do they use tables?

Mr. RIGGS. Not largely.

Question. Do the men work in the fields?

Mr. RIGGS. The men do the most of the work in our part of the country. There has been a great improvement in agriculture and in the crops raised.

Question. Do they not buy agricultural machines a great deal?

Mr. RIGGS. In the eastern part of the State they do, not in the west. In our part of the State we have not had a good crop for 5 years.

Question. How do you think the pecuniary obligation of the Indian compares with the white man in the same place?

Mr. RIGGS. It is precisely as good as any white man's; but the Indian has no idea of time. He lives in a portion of eternity. He does not conceive that the payment of his note is any better if done when due than a year after.

Question. He always means to get there?

Mr. RIGGS. Yes.

Question. When the head of a family dies, do the mourners carry off all the things?

Mr. RIGGS. Yes; everything is stripped right off.

Question. Do they have sun dances now?

Mr. RIGGS. No; there has not been one in 16 years.

Question. Do the children stay with the widow after the father's death?

Mr. RIGGS. In almost all cases.

Question. Do the widow's relatives come to her assistance?

Mr. RIGGS. No; she goes back to them.

Question. If the rations were stopped, what would they do?

Mr. RIGGS. A great many would starve.

Question. How would you make them self-supporting?

Mr. RIGGS. I would train those who showed themselves fitted for stock-raising in that business, if they were in a region adapted to it. Some of them could be trained as agriculturists. Some of the tribes followed agriculture in the time of Catlin.

Question. If you were to scatter the Indians on farms, how would you keep the schools together?

Mr. RIGGS. Just as well as we can now. They are scattered now. Children often come 2 or 3 miles to school.

Question. If the rations were stopped, the people would starve, you say. If they can not be taught until they starve what would you do?

Mr. RIGGS. I fear we should practically have to starve them until we got them taught.

Question. Would it be an advantage to the agent to abandon the ration system?

Mr. RIGGS. I think it would be an advantage to him to stop giving regular rations. That is, he would be free.

Question. General Lyon stated the amount of supplies issued to the Indians. What proportion of that do you think ever reaches the Indians?

Mr. RIGGS. There is very little lost. The improvement since I was a boy is wonderful. The system was perfectly rotten then. None of us dared to say anything about it. If you find fault now on any such grounds, you are finding fault with a condition of things that existed 15 or 20 years ago.

General WHITTLESEY. That is true.

Question. Suppose a bill was passed saying that the rations should be stopped in 3 years, and that the Indians should be notified that that was the case: could not they in that time be taught, so that they would come to a degree of self-support?

Mr. RIGGS. I think many of them could, but the practical effect would be this. They would reason that the Government had lied to them so many times before that they would have no reason to believe them this time. They would say that, when the 3 years' period was reached, they would have an extension given to them.

Question. If the ration system were stopped, how would the agent fill up the schools?

Mr. RIGGS. I do not know.

Question. When these Indians get money, how do they spend it?

Mr. RIGGS. For sugar and coffee, often.

Question. How do they get money?

Mr. RIGGS. By cutting hay and wood, by doing bead-work, and by doing jobs for herders.

Question. Is any tobacco given to the Indians?

Mr. RIGGS. Not that I know of.

Question. How about houses for the Indians; does Government issue lumber?

Mr. RIGGS. Government has issued lumber to the Indians. They usually build their own houses. They are very skillful with tools. I have seen some wonderful work done by them.

Question. Will an Indian carpenter do as good a day's work as a white man?

Mr. RIGGS. He will for a day's work, but he will not do a job that is weeks long as well as a white carpenter will. He has not any heredity in that way.

Question. Is the ratio of conversion increasing rapidly?

Mr. RIGGS. I should say that it was. In our own field, conversions have been quite satisfactory during the last 10 years.

Question. Is polygamy practiced?

Mr. RIGGS. Not to any great extent. It is a thing largely of the past. I speak of the Dakotas.

Question. Are there any squaw men now?

Mr. RIGGS. Lots of them.

Question. What is meant by that term?

Mr. RIGGS. A white man who is living with an Indian woman. The squaw men in the past, among the Sioux at least, have been an element of civilization. I know that theory is not generally accepted; but we should never have succeeded in getting so far with so little effort but for the presence of these despised squaw men. Some of our best friends are among them. They would do anything or bear anything for any one of us.

Question. Do they not sometimes grow manly, under the influence of having a family to work for?

Mr. RIGGS. Yes.

Question. Do they live in tepees?

Mr. RIGGS. Almost always in houses, and in houses much in advance of the ordinary Indian houses.

Question. Does the attitude of a full-blooded Indian change toward the squaw man as he gets more civilized?

Mr. RIGGS. Yes; I think he gets more jealous of him.

Question. What is the proportion of squaw men?

Mr. RIGGS. I could not say; I think 500 or 600 in the Rosebud Agency.

Question. What language do the half-breed children speak?

Mr. RIGGS. Almost always the language of the mother; but I know some cases where the father has taken the matter in hand, and the children do not talk any Dakota.

Question. What has been the effect of the recent law providing that, if a white man marry an Indian woman, she takes the status of the white man?

Mr. RIGGS. I do not know that it has had any effect among the Sioux.

Question. Have there been as many marriages since?

Mr. RIGGS. I have not observed any difference in relation to the Sioux.

Senator DAWES. Under the present law, if an Indian woman marries a white man, he takes her to his status and she becomes a white woman, so to speak.

Mr. RIGGS. Under the old provision and under the treaty provisions the head of the family is the woman.

Question. Do these wives of white men still draw their rations?

Mr. RIGGS. In most cases.

Question. After they have taken up land in severalty, how can children go to school?

Mr. RIGGS. Very often they live with relatives who are near the school. Sometimes they go 5 or 6 miles to school.

Question. You said that for five years the farms had not yielded well. Is that due to meteorological causes or to want of fertilizers and bad farming generally?

Mr. RIGGS. It is owing to natural causes. We have had no rainfall.

Question. Is there any reason why the Flandreaus should have succeeded better?

Mr. RIGGS. Yes; they are in a better region, and they have the advantage of longer training. They are practically self-supporting, but they represent the result of training by years and years of work.

Question. Will Mr. Riggs repeat the Lord's Prayer in Dakota?

Mr. Riggs did so.

Question. Has the time come to stop issuing the rations to the Dakota Indians?

Mr. RIGGS. I think not for the full stopping, but for a reduction of it.

Question. If the starving process were tried, would not the people of the United States speedily send help?

Mr. RIGGS. I think they would.

Question. If the plan of stopping rations were adopted, would it not be better to carry out the plan of sub-issue stations, so that those who are trying to farm land would not be obliged to go to headquarters for rations?

Mr. RIGGS. That would be a great step in advance, but you do not remove the evil itself. The evil is that we pauperize the Indian by supporting him.

Question. How is beef delivered—on the foot?

Mr. RIGGS. In some cases.

Question. Are the Indians allowed to shoot the animals?

Mr. RIGGS. I do not know how it is to-day, but they have been allowed to until recently.

Question. How does that strike you?

Mr. RIGGS. It is a heathenish piece of work. They speak of it as going down to the buffalo hunt. It is usually issued now in some other way.

Question. I understood you to say there had been a great improvement in the character of Indian agents. How far has your observation extended?

Mr. RIGGS. I have knowledge of Indian agents for some 40 years.

Question. In how many agencies?

Mr. RIGGS. All through the Sioux agencies and in some others.

Question. Do you include the Crows?

Mr. RIGGS. I do not know so much about the Crows.

Dr. HALE. Dr. Bacon said, 25 years ago, that in the history of the progress of civilization the pastoral age preceded the agricultural, and that, if we wanted to do anything with Indians, we must make them stock-raisers before farmers.

Mr. RIGGS. That is good gospel.

General ARMSTRONG. General Terry is of the same opinion.

Gen. J. F. B. Marshall, of Boston, was invited to speak.

General MARSHALL. The cheering tone of this meeting is confirmatory of my own impressions in a recent visit to the Pacific coast, and to the Crow school in Montana, established by the Unitarian Church, which I represent here in place of Rev. Francis Tiffany, who was prevented from coming. We organized that school some 4 years ago. We Unitarians have not been celebrated for missionary work, and have

heretofore scattered our fire in what we have done; but we have concentrated on the Crows. There had been a Government school there which had only a name to live. The teachers were Government employes, who came for their salaries. They did not profess any interest in their work and they had very few pupils. We began our school there; and while the superintendent, Mr. Bond, was appealing for aid from our denomination for buildings, furniture, and bedsteads, and trying to overcome the indifference of some who thought Indian children might just as well sleep on the ground, we found wagons were going by loaded with bedsteads for a schoolhouse not yet built. Father Prando, of the Catholic Mission, who, with great self denial and devotion, had been for several years among the Crows, working for them, living as they lived, doing his best to convert them, perhaps stimulated by us, had decided to build a school, and it was built and furnished before ours was ready. I visited our Unitarian school last June, and was very much pleased with the changed prospects, not only of the schools, but of the Crows. Our school is full to its utmost capacity, mainly through the efforts of the agent, who has taken great interest in the schools there. I rode out to the agency, some 40 miles from our school, and I was well pleased with the school I saw there. It was well officered in every way, and filled to its capacity. The industrial work and the class work seemed to be of the best order, and I felt greatly cheered by the change. I was told by Agent Wyman that Commissioner Morgan had decided to build a large industrial boarding school, which would accommodate all the Crow children not otherwise provided for; and so this tribe, so long neglected, is now likely to have every child in school before the close of Commissioner Morgan's administration.

I went as far south as the Mexican boundary, and visited Major Rust, who is doing his best, under great disadvantages, on the scattered reservations under his charge. From there we went to Alaska, and saw the grand work that the Sitka and other schools are doing. I think that we have cause to feel grateful and hopeful about the progress of Indian educational work, and especially grateful for the part women have accomplished in it. I have not been heretofore a woman suffragist; but when I got into this work of raising money and getting the people interested, and saw the energy, ability, and intelligence of our women and the apathy of the men, I became satisfied that the women ought to have the suffrage, and almost satisfied that the men ought to have it taken away until, in the opinion of the women of the Mohonk Conference, they were better fitted for its duties and responsibilities.

Wherever I went in Alaska I heard the praises of Mr. Duncan's work at Metlakatlah; and wherever I met one of his men I met an Indian of superior intelligence, able to cope with any white man in the ordinary business of life.

Mr. Gould was asked to speak a few sentences in the language of the Alaska Indians. He gave a conversation which he had with a man recently in Chinook.

Miss Alice Robertson was asked for a sample of the Creek language, and she repeated a verse of "There is a happy land," in that tongue.

Mr. J. Evarts Greene, editor of the Worcester Star, was called upon.

Mr. GREENE. Dr. Holmes has said that if you want to make a man who is altogether desirable you should begin 200 years before he is born. My interest in the Indian was begun a good many years before I was born; for my grandfather was one of those who were greatly interested and did much work in behalf of the Cherokees before their removal to the West, and my father was for many years connected with the Indian missions of the American board, and used to visit the missions in the Indian Territory yearly.

President GATES. Was your grandfather Jeremiah Evarts?

Mr. GREENE. Yes. Therefore, I am naturally interested in this question, and should be glad if I could do something to help the Indian; for I am not conscious of having helped him yet very much. My first personal acquaintance with him was earlier than that of most of those who are here. It began 33 years ago. I was in the Indian country, in Kansas and Nebraska in 1857, and I saw two things that I would speak of, and which I thought of as we were hearing the discussion on Indian education. In the summer of that year I was in the eastern part of Kansas, and I frequently passed two missions to the Shawnees, conducted by two religious sects. I never saw about either of them any signs of schools or of missionary work. There were two large frame houses, with shiftlessly tilled farms about them; but I saw no Indians and no sign of a school or of Indian instruction. A few months later I was farther West, and one Sunday morning I was riding through the Pottawatomie Reservation. It was rolling prairie. There were no signs of human life. As I rose to the top of a little prairie ridge, and was able to look into the valley below, I was surprised to see a village spread out before me, such as you may see about Quebec or Montreal. It looked as if it might have been there a hundred years. I was perfectly amazed. There were a few little cottages, built after the French manner, and a church with its tinned spire; and, as I sat on my horse, looking down, the bell in the steeple of this church tingled, the door opened, and a priest came out, clothed in cassock and with a shovel hat on his head. Behind him was a procession of about one hundred

Indian children, marching two and two, that perfect gravity and demureness in their dusky faces that is so fascinating in these Indian children. They were all neatly clad in white aprons; and they moved with perfect decorum and sobriety as they turned into the door of the largest building, which I supposed was a school. I saw no more of them. I made no inquiry as to what was done; but I had seen for myself that at this Jesuit Mission of St. Mary's *something* was doing for these Indians. They had learned something and were at school. This tribe at that time was wholly uncivilized, living in their lodges in a primitive fashion, and supporting themselves by hunting. They dressed entirely in Indian fashion. There was no evidence of civilization about the adult people of the tribe, but the children were such as I have described.

One thing more I want to say. We speak often of the Indian problem. To my mind there is no Indian problem. That is to say, we have difficulties before us, but they are not peculiar to the character and condition of the Indian or the relations of the Indians to us. If we could put even a moderately competent man at the head of the Indian Bureau, and keep him there, with such assistance and advice as he could command, and with a reasonable support, these difficulties would all easily and certainly and speedily disappear. They would have disappeared long ago if we could have done that. It is not that the thing is so difficult. The problem is the problem of our political methods, not an Indian problem at all. It is a problem of civil service.

Mrs. O. J. Hiles, of Wisconsin, was invited to speak.

Mrs. HILES. Were it not that I think I am cognizant of a case which will serve, perhaps, to illustrate the necessity of the great care that should be exercised in the allotment of land, I would not take the time of the conference. But I am the only one here who can speak of that particular point; and, as I have to carry the thought of 8,000 Wisconsin Indians in my heart, my head must do what my heart dictates. To be clearly understood, I must reiterate what has been said concerning the allotment of lands to the Oneidas. When a bill to that effect was first introduced into Congress, it included a provision whereby the land might be sold within 5 years. The attention of the Wisconsin Indian Association was called to it by the fact that the constituents of Representative Clark were urging its passage, and we decided that they wanted the lands of the Oneidas. Some of our representatives were strenuously opposing the bill, and we worked through every available means against it. They offered a compromise, allowing 10 years for privilege of sale, afterward 15; but, receiving no encouragement, they gave it up. Then the friends of Indians applied for the signing of the order of allotment under the Dawes bill, and it was issued. As secretary of the Wisconsin Association, I received a letter from Rev. Mr. Good-nough, a missionary among the Oneidas for 30 years, in which he stated that his people were much opposed to allotment; that the representative Indians of the tribe had not signed the petition asking for allotment, did not even know of its existence; that they were satisfied with their present position under Government; and that the industrious Indians who had cultivated farms were afraid of losing their homes. If not allotted, we feared another bill hazardous to their interests; and we were not sure of another success in another combat.

I went to see the Oneidas, hoping to be able to convince them that their only safety lay in allotment. I told them in what danger they stood from the persistency with which white men were seeking to get their lands. I asked them, instead of opposing allotment, to appoint a committee to confer with the special agent, and in that way try to secure to each man the land he had cultivated and the home he had established; and, as their greatest fear was that some future legislation would enable the whites to get their homes, I assured them that the friends of the Indians would be watchful over their interests and prevent any such future legislation. My promise can not be broken, because it was given from a believing heart; but the danger in which they believed is already upon them.

Brown County, in which a part if not the whole of the reservation is located, does not want them, because they pay no taxes; and the agent who allotted their lands has written a letter from Washington, advising legislation which would give them full ownership at once, with, of course, the privilege of sale. That was what they feared; that is the state of the question to-day. And all Indians who have received, or who shall receive, allotted lands are and will be in the same danger, and I believe the danger to be imminent. I call upon all who are working in these directions to see to the allotments, that they shall be made with care; and most especially to see that no future legislation shall abrogate in the least degree the 25 years' clause.

I know that Mr. Dawes, about whose head the luminous halo of good deeds has already gathered, will sustain the cause of the Indians, and will not allow the allotments, by any future legislation, to be made of no avail; and I hope that every member of the conference will keep his or her lookout well lighted.

I know there is danger before these new citizens of Wisconsin; and, if they are in danger, all Indians with allotted lands are equally in danger.

If the constituents of the representative from the Brown County district urged the

passage of the bill with the 5 years' clause for ulterior interested purposes, they may say that the Government has control over the Indians only so far as they hold their lands in trust. Justice Strong, 1 year ago in the conference, gave it as his opinion that, excepting this trust control, Government has no more power over Indians than over any other citizens. But, just because of this trust, Congress can pass bills which will abrogate any part of the provisions of the Dawes bill. An educated Oneida Indian has told me that, if such a provision should be enacted—allowing sale—he would buy every farm in Oneida.

MISS CARTER. At the request of a great many who want to help with the lace-work for the Indians, by purchase or otherwise, I will say that my address is the Bible House, New York City. May I also add that, when I invited you to come out and do some work among the Indians, I really meant it? I had in mind the fact that we had summer schools to learn Hebrew and Latin and Greek, and dear Miss Smiley has a summer class to learn the Bible. If some of our good Eastern friends would take a summer trip, not to visit the Indians, but to sit down upon a reservation and help those women a little, why, they could do a world of good in a month or 6 weeks. I want to add my word of encouragement to one or two who have seemed a little downhearted. I am sure that the interest in the Indians to-day is more intense than when I went away, 2 years ago.

The following resolution was presented by Rev. Dr. Edward W. Gilman, of New York:

"The members of the eighth annual meeting of the Lake Mohouk Indian Conference desire before their adjournment to express their deep gratitude to their kind hosts, Mr. and Mrs. Albert K. Smiley, for the generous hospitality and thoughtful consideration with which all the provisions for this meeting have been made, and also to put on record their high estimate of the service rendered to the Indian race by the annual gatherings of their friends for a free comparison of views respecting the methods which ought to be pursued, in accordance with the demands of justice, philanthropy, and patriotism, to secure the education, civilization, and evangelization of all the red men. Thankful for all that can be recognized as the outcome of previous conferences, this meeting adjourns in earnest hope that the coming year will witness still further advance toward the desired consummation."

DR. GILMAN. A resolution like this needs no advocacy. We all want to give our thanks to the kind friends who have so generously and royally entertained us—I do not know how we can say enough on that point—and we also want to show our appreciation of the objects for which this conference convenes. For myself, I have admired both its constitution and its methods of procedure. Our kind hosts show rare skill in the selection of their guests, inviting so many of large experience in Indian affairs to sit by the side of others who come avowedly to hear and learn rather than to advise. We meet in close converse with representatives of all the organizations which in so many different ways are seeking to promote the welfare of the red men, together with missionaries fresh from the field, including some who were born of missionary parents and have spent their lives on the frontier, and who come to tell us what they have seen and known. The Indians are here to plead their own cause, and even the Onondagas have a representative of whom any people might be proud. There is a goodly array of those who occupy the editorial chair and do so much to influence public thought, with college presidents, teachers, and clergymen, on whom we rely to disseminate wisdom. It is of no small advantage in such a conference to have the presence and counsel of men experienced in legislation and charged with personal responsibilities for the public welfare. We have talked freely about the problems presented; and, having unanimously adopted our platform for the year, we are to go down from the mountain, that in our own spheres we may do all in our power to make these plans effective.

We have had a good deal to say about the mutual relations of the churches and the Government in the matter of the education of the Indians, and I am sure there is wisdom in the conclusions formulated, and especially in that emphasized by Miss Smiley—that in addition to all that the Government can do, or ought to do, the work of Christian evangelization must be earnestly and persistently prosecuted by the different missionary organizations. Over and above all elementary, industrial, and secular education, the welfare of the Republic requires that we give these poor ignorant pagans access to higher truths relating to man, his duty and his destiny, and put into their hands the Scriptures which tell of Christ and his salvation. Only thus will evils be averted which have been so appalling in the past, and these wards of the nation become fitted to share with us in the privileges and responsibilities of the citizens of the United States.

Rev. Dr. J. M. Ferris, editor of the *Christian Intelligencer*, seconded the resolution, and added:

Seldom does one receive kindness so thoroughly worthy of gratitude as the hospitality we receive from Mr. and Mrs. Smiley. One thing I like very much is, that we are left to do as we please. Mr. Smiley says to us: "Here are 3,500 acres, with roads

and paths; and you can walk and drive wherever you please. You can go out in the boats or come into the house. You may sit up as late as you please, and rise in the morning when you please. You may do as you like." This freedom is one great reason for thankfulness. But I would like to read into this resolution a little broader meaning. Our dear friends have the very happy faculty of transferring their own benevolent spirit to those who are engaged with them in conducting the affairs of this house. I wish our thanks to flow out of this room down to the office, to Mr. Daniel Smiley and Mr. Le Roy, and to the young men associated with them at the counter, and to the nimble-footed boys who have so promptly answered to our calls, and into the room of that smiling porter who takes a trunk up three flights of stairs as if he rather enjoyed it, and down into the dining room where we have been waited on so promptly and so well, and out to the stable, to the intelligent, civil drivers who have been patient under a thousand questions, and told us everything that we wanted to know about this wonderful country. I hope that is what we mean to put into our thanks, and it is also a way of thanking Mr. and Mrs. Smiley; for they are to be credited with all these kind offices, because it is simply the diffusion of their own disposition. And as to the last part of this resolution, in regard to the worth of this meeting to the cause of the Indian, why, there is just one thing to be said; that is, that the organization of the Mohawk Conference is the best thing that has ever been done for the cause of the Indian in the history of this country.

Dr. CUYLER. I trust that the negro and the Indian both may receive rich benefits from our conferences held here; but, whatever benefit the black man or the red man may have, I am sure there has been an unspeakable joy and delight to the Caucasians who have taken part. In former years reformers and philanthropists were rewarded with prisons and persecutions. Now our philanthropy is fed on peaches and cream, and rides out in a coach and four! Who would not be a philanthropist? And all this wonderful evolution we owe, under God, to the hospitality of the lord and lady of Smiley land. Certainly it was a good Providence that 20 years ago directed the modest president of a Quaker school in Providence up to these most picturesque heights, and led him to transform a rustic inn into this castle on the rocks. And he builded better than he knew. He only aimed at a large and popular summer hotel; he founded a Christian institution of social culture that has made "Sky-tops" visible over the land, and Mohonk a household name among all the good people of the continent.

You may remember how Bunyan's Pilgrim, when he climbed the Hill Difficulty, found at the top the "House Beautiful," and the door was guarded by a damsel called "Discretion." When we climb these heights we, too, find the House Beautiful and the damsel Discretion, who shuts out the sins and the shoddy, the plagues and the pests, of show and fashion, of vanity and frivolity. And you may remember how in the House Beautiful they had profitable talk all day; and, when the night came, the Pilgrim slept in the Chamber of Peace that looked out to the sun-rising, and awoke in the morning and sang. So we on these hills and by these placid waters have had our sweet and pleasant songs of praise. And, as Pilgrim was reluctant to leave the House Beautiful for the rest of the journey, you and I with lingering footsteps are reluctant to leave beautiful Mohonk, loath to leave this dear old room whose walls for a score of years have inclosed more distinguished men and more refined and lovely women than any other walls I know of in the land. And when we remember who have met here and have now departed—President Arthur, William E. Dodge, Clinton B. Fisk, and others who have departed never to come again—the place is full of sacred memories.

But you and I, if God spares us, mean to come back again. That we will. And distant be the day when the guest that lands at yonder threshold shall fail to meet the sunny face, the cordial greeting, and the big-hearted welcome of our dear friend, Albert K. Smiley, and his beloved wife. *Thank you!* We do more than that. We love you, and we will look for you in heaven.

Rev. WILBUR F. WATKINS, of Philadelphia. It has been my great delight to be a listener and, I trust, a learner here. This is my first conference, although I had before visited the place and learned to love it—the woods and waters, the mountains, and, most of all, the company and the host—and I feel like subscribing to what Dr. Cuyler has said. We want to come again. I think the influence of this conference was beautifully symbolized by the illumination this evening. Not long ago there was a darkness pervading the country on this question, not unlike the darkness that hung over the lake and the hillside when first we saw the beautiful light as it flashed among the trees and sent its rays across the waters. That was a symbol of the first conference. Pretty soon we saw yonder a light higher and still higher up, and that was the symbol of the second and third and fourth conferences. All the time the light gradually increased in elevation until it reached the top! So year after year the light from this conference has dissipated darkness, and awakened hope in the hearts of those who love the Indian and are working for him. I pray God that for years to come increasing light may be kindled by these conferences, and that those

who gather here may rejoice at last in the glad fruition of hope fulfilled and of work accomplished.

The resolution of thanks was then unanimously passed.

Dr. TAYLOR. I am sure we looked forward anxiously to see who would fill the place of our friend, General Fisk, as presiding officer of this conference. No one could surpass him as a chairman, and the geniality of his heart, his mind, and his presence, seemed to penetrate every meeting. But we feel that the choice of his successor has been wisely made. In accordance with that feeling, expressed by many, I beg leave to present the following resolution:

Resolved, That this conference put on record its appreciation of the courtesy and decision which the chairman has exercised in such happy proportion throughout its meetings, and that it express to Dr. Gates its thanks for the service which has done so much to increase the efficiency and the pleasure of the conference.

Dr. KING. Some classical writer has said—George Francis Train, I think—that “doubtless the Lord might have made a better berry than the strawberry, but doubtless he didn’t.” Doubtless he might have made a better president for this conference, but doubtless he did not. With all the calls that Dr. Gates has had to numerous presidencies, we are happy in having retained him for an interregnum with us. When I was a schoolboy, attending district school, we once had an election as to who should ring the cracked bell to call us in from recess. We chose the sweetest voiced girl in the school, whose voice came from back of a sweeter face; and the condition we enjoined was that, whenever she rang the awful bell destined to interrupt our joys, she should sing in sweetest tones at the same time, and this would sweeten our sorrow. The bell of this conference which rings at the end of the 5 minutes allowed for debate, and which seems to some of us to sound worse than any cracked cow-bell, has had all the discord taken out of it by President Gates by the pleasant tone with which he has accompanied the stroke of the bell, and notified us that the time allotted for the ventilation of our eloquence had expired. I think you will all agree with me that he has presided with unaffected dignity, with grace and gravity, with courtesy and courage, imperially and impartially. I second the motion.

The question was then put by Mr. P. C. Garrett, and was unanimously carried.

President GATES. Ladies and gentlemen, it has been a great pleasure to preside over this conference. The only difficulty has been to know just how to bring before this audience all the good things in store for it. There was such a store of good things that it could only be done by the use of the unfortunate bell to which allusion has been made. I am delighted to know that one whose eloquence was so harshly interrupted by that bell was so ready to speak well of it. You must let me say that the courteous feeling which has been shown here continually, and has made the cautions of our host unnecessary, has been manifest in your treatment of me, and I thank you for it.

With regard to the work, feeling how incompetent is the best machinery that we can bring into play for its promotion, it is a satisfaction to feel, as we go down from this “House Beautiful,” that we leave this cause, after all, under the care of One who has supremely at heart just this kind of work—of the Master whom we all love and seek to serve.

I remember the story of an old man who had come under the power of that Master. He had broken the chains of his old evil habits and was leading a new life. An old friend met him and said, “How is it that you don’t do those things any more? You used to steal watermelons.” “Yes,” he said. “You used to steal chickens from the roost.” “Yes.” “And you used to swear and drink.” “Yes, but I don’t do it any more.” “What’s the secret? I should like to have you tell me.” “When I find the old temptation pulling hard, I look straight up and say, ‘Lord, take care of your goods or you’re going to lose ’em.’ And he does.”

If we do our best we can leave the cause that we love with the supremely satisfying consciousness that we may trust ourselves and the Indian cause to One who is abundantly able and willing to “care for his goods.”

Mr. SMILEY. I thank you very heartily for your kind words, and still more heartily for coming here in response to our call. The moment the Christian community gets hold of this work thoroughly every wrong will be righted and every Indian will be educated. We have no fear of the future whatever. We hope to meet you next autumn; and I wish the house were twice as large, that we might have more.

A verse of “My country, ’tis of thee,” was sung, followed by the doxology, and the benediction was pronounced by Dr. Cuyler, after which the conference adjourned, *sine die*, at 11 p. m.

APPENDIX.

EXTRACTS FROM LETTER FROM ALICE C. FLETCHER.

I am deprived of the pleasure of meeting you and the many friends at Mohonk, being still in the field, and must send greeting from my tent pitched in one of the cañons leading into the Clearwater. * * *

Each year as I work among these people I am more and more impressed with the futility of relying upon legal enactments or broadcast measures or policy to raise them out of ignorance and habits born of conditions now almost swept away by our advancing settlements. * * * The Indian can not be lifted as a race out of his present condition solely by outside aid, but by his own individual efforts; he must find his way forward through experience and tribulation. His progress will be slow because of an isolation of language and of habits formed by old reservation lines and precedents, which not only affect his acts, but his modes of thought; and this isolation is increased in his own mind by the race prejudice he meets from the majority of white people, and tends to check his small endeavors to become a part of our national life.

If the Indian is to be saved as a man, the reservations must be broken up, and civilization be allowed to enter in among the people. Even the rude form found in the sparsely settled West is better than the stagnation of mind and labor caused by barren, profitless acres and the arbitrary methods which necessarily belong to the agency system. Education in a wider sense than merely getting children into school to learn of "the three R's" should be enforced, to the extent of removing every one of school age having sufficient physical and mental vigor to schools beyond the reservation lines. The Indian can never understand the need of work, the need of haste to know English and all that a knowledge of English brings, until he has had a chance not only to see, but to imbibe something of the world in which we live and which stimulates our thoughts and actions. The great school of self government and experience should be at once opened at home, that young and old may realize that each one must rise or fall according to his own efforts; suffer want, if idle, and find prosperity only through persistent labor; that the law both protects and punishes, and holds each person equally amenable to its rule; that the past is irretrievably gone, and that the tribe is lost in the state. * * * I beg of you to believe few things are so needed to save the mental and moral life of the Indian as this change of government on existing reservations from the old agency order to that of the incipient country organization, into which they must be carried on the receipt of their trust patents.

NEZ PERCÉ AGENCY, IDAHO, *September, 1890.*

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 Abbott, Rev. Dr. Lyman, editor of the Christian Union, 148 Willow street, Brooklyn, N. Y.
 Abbott, Mrs. Lyman, 148 Willow street, Brooklyn, N. Y.
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 Charlton, Hon. John, member of United States Board of Indian Commissioners, Viola, Rockland County, N. Y.
 Charlton, Mrs. John, Viola, Rockland County, N. Y.
 Cladin, Mrs. Hon. William, Newtonville, Mass.

- Cleveland, Miss Abby E., first vice president Poughkeepsie Indian Association, Hudson River State Hospital, Poughkeepsie, N. Y.
- Cornelius, Mr. Chester, Oneida Indian, assistant disciplinarian of Indian Industrial School, Carlisle, Pa.
- Crannell, Mrs. W. Winslow, president Albany Indian Association, 9 Hall Place, Albany, N. Y.
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- Dawes, Hon. H. L., United States Senate, Pittsfield, Mass.
- Dawes, Mrs. H. L., Pittsfield, Mass.
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- Ecob, Mrs. J. H., 255 State street, Albany, N. Y.
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- Ferris, Mrs. John M., 416 Warren street, New York.
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- Fetterolf, Mrs. Adam H., Philadelphia, Pa.
- Field, Mr. Franklin, Troy, N. Y.
- Fisk, Mrs. Clinton B., Seabright, N. J.
- Fisk, Mrs. Mary F., corresponding secretary Cambridge Indian Association, 32 Quincy street, Cambridge, Mass.
- Foster, Rev. Addison P., D. D., pastor of Immanuel Congregational church, Roxbury, Boston, Mass.
- Foster, Dr. Henry, Clifton Springs, N. Y.
- Foster, Mrs. Henry, Clifton Springs, N. Y.
- Freeland, Rev. C. W., commandant of Hampton Normal and Agricultural Institute, Hampton, Va.
- Frye, Mrs. Myra E., president of the Maine Indian Association, Woodford's, Me.
- Gallup, Mrs. J. C., president Woman's New York Synodical Committee of Home Missions, Clinton, Oneida County, N. Y.
- Garrett, Mr. John B., acting president Haverford College, Rosemont, Pa.
- Garrett, Hon. Philip C., member of executive committee Indian Rights Association, 1305 Arch street, Philadelphia, Pa.
- Gates, Merrill E., LL. D., president of Amherst College, Amherst, Mass.
- Gilman, Miss C., secretary Jamaica Plain Indian Association, 8 Harris avenue, Jamaica Plain.
- Gilman, Rev. Dr. Edward, general secretary American Bible Society, Bible House, New York City.
- Gilman, Mrs. Edward, Bible House, New York City.
- Gould, Rev. J. Loomis, missionary to the Hydahs of Alaska from Presbyterian Board, Howcan, Alaska.
- Greene, Mr. J. Evarts, editor of the Worcester Spy, and member of Boston Indian Citizenship Committee, Worcester, Mass.
- Griswold, Mrs. H. S., member of the Bangor Auxiliary Women's National Indian Association, Bangor, Me.
- Hale, Rev. Dr. Edward Everett, member of the Boston Indian Citizenship Committee, 39 Highland street, Roxbury, Boston, Mass.
- Hall, Rev. Dr. Hector, pastor of Second Presbyterian Church, Troy, N. Y.
- Hall, Mrs. Hector, Troy, N. Y.
- Hiles, Mrs. O. J., secretary Wisconsin Indian Association, P. O. Drawer No. 12, Milwaukee, Wis.
- Hobbs, Miss A. M., Hampton, Va.
- Hooper, Mrs. Sarah E., Boston Indian Citizenship Committee, No. 570 Warren street, Roxbury, Boston, Mass.
- Houghton, Hon. H. O., treasurer Boston Indian Citizenship Committee, 4 Park street, Boston, Mass.
- Houghton, Mrs. H. O., Park street, Boston, Mass.

- Howard, Gen. C. H., editor of the Farm, Field, and Stockman, Chicago, Ill.
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 Schell, Mr. Robert, president Bank of the Metropolis, 33 West 56th street, New York City.
 Schell, Mrs. Robert, 33 West 56th street, New York City.
 Smiley, Mr. A. H., Minnewaska Lake, N. Y.
 Smiley, Mrs. A. H., Minnewaska Lake, N. Y.
 Smiley, Hon. Albert K., member United States Board of Indian Commissioners, Mohonk Lake, N. Y.
 Smiley, Mrs. Albert K., Mohonk Lake, N. Y.
 Smiley, Miss Sarah F., Saratoga Springs, N. Y.
 Strieby, Rev. Dr. M. E., secretary Board of American Missionary Association, Bible House, New York City.
 Talcott, Mr. James, 7 West 57th street, New York City.
 Talcott, Mrs. James, 7 West 57th street, New York City.
 Talman, Mr. W. G., 304 State street, Brooklyn, N. Y.
 Talman, Mrs. W. G., 304 State street, Brooklyn, N. Y.
 Taylor, Rev. Dr. J. M., president Vassar College, Poughkeepsie, N. Y.
 Taylor, Miss Sarah M., president Philadelphia Indian Association, 3622 Chestnut street, Philadelphia, Pa.

- Valentine, Mrs. Lawson, 155 West 58th street, New York City.
- Van Giesen, Rev. Dr. A. P., pastor of the First Reformed Church, Poughkeepsie, N. Y.
- Waldron, Dr. Martha M., the Normal and Agricultural Institute, Hampton, Va.
- Walker, Right Rev. W. D., S. T. D., member of United States Board of Indian Commissioners and bishop of North Dakota, Fargo, N. Dak.
- Ward, Rev. Dr. William Hayes, editor of the Independent, 251 Broadway, New York City.
- Warner, Dr. L. C., 359 Broadway, New York City.
- Warner, Mrs. L. C., 359 Broadway, New York City.
- Watkins, Rev. Dr. Wilbur F., pastor of the Church of the Saviour, 114 South 40th street, Philadelphia, Pa.
- Watkins, Mrs. Wilbur F., 114 South 40th street, Philadelphia, Pa.
- Whipple, Right Rev. H. B., D. D., LL. D., bishop of Minnesota, Faribault, Minn.
- White, Hon. Andrew D., ex-president Cornell University, Ithaca, N. Y.
- White, Mrs. Andrew D., Ithaca, N. Y.
- Whittlesey, Gen. E., secretary United States Board of Indian Commissioners, Indian Bureau, Washington, D. C.
- Wood, Mr. Frank, Boston Indian Citizenship Committee, 352 Washington street, Boston.
- Wood, Mrs. Frank, member Boston Indian Citizenship Committee, 34 Alban street, Dorchester, Mass.
- Wood, Mr. Henry, Mount Kisko, N. Y.
- Wood, Mrs. Henry, Mount Kisko, N. Y.
- Woodbury, Rev. Dr. Frank P., secretary of American Missionary Association, Bible House, New York City.
- Woodbury, Mrs. Frank P., Bible House, New York City.
- Wortman, Rev. Denis, pastor of Reformed Church, Saugerties, N. Y.
- Wortman, Mrs. Denis, Saugerties, N. Y.

JOURNAL OF THE TWENTIETH ANNUAL CONFERENCE, WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN- RIGHTS ASSOCIATION.

WASHINGTON, January 8, 1891.

The annual conference of the Board of Indian Commissioners, with secretaries of religious societies in charge of missionary and school work among the Indians, of Indian Rights Association, and others, convened at 10 a. m. in the parlor of the Riggs House.

Prayer was offered by Dr. Kendall.

President Gates, in calling the meeting to order, said: I can not pass the opening moments of this session without speaking of him who is in the minds of us all. Most of us have met since death removed Gen. Clinton B. Fisk, and have paid our tribute to his memory, but we can not come back to this familiar place, where we have consulted so many years on the welfare of the Indian, without feeling afresh a deep sense of loss that that genial presence, those rich stores of experience, that large-hearted and broad interest in all that made for the welfare of the Indians, that Christian courtesy, high hope, and unfailing courage that were always at the service of humanity which were embodied for us in the person of Clinton B. Fisk are no longer with us here. We can not longer have him to guide us in the affairs which interest this conference, and while I am called to discharge the duties that were so easy to him and were so ably discharged, I want to ask your kind forbearance and your patience if I shall not have anything of that happy faculty for dispatching business or for guiding our deliberations as he used to guide them without our knowing that we were being guided. We have most of us been in session together at Mohonk, where we were able to bear testimony to his memory, otherwise I should not be content to pass this occasion with so few words, but I am sure that our minds go back to him with thankfulness for all that he was and all that he has done in the past, and with the hope that the spirit of earnest Christian philanthropy that marked his administration of this board may always characterize its deliberations and its official acts.

President Gates then invited Senator Dawes to speak.

Senator DAWES. The workers for the Indian, I believe, are in good heart and are not discouraged at the new phases of things. It has struck me that a good many people have waked up lately to the idea that these movements are all new. It is mortifying to me, after working here 10 or 15 years, announcing these doctrines and proposing these methods, that they have not attracted the attention of those larger and broader statesmen who supply the press with news and initiate measures. I have been struck with the multitude of solutions of the Indian problem that come out in the papers and dispose of this whole question in a column.

There is, however, as you all know, a new phase to the Indian question. But before alluding to that I wish to say that there has been commendable progress within the last few months in the matter of legislation on these subjects. The Mission Indian bill, which has been four times through the Senate, is now in its very last stage. It only wants the signature of the President. The same is true of the Round Valley bill. It has become a law.

There has been a charge made that Congress and the Administration are responsible for the present critical condition of the Indians in Dakota. It is not the fault either of Congress or of the administration that the present unhappy condition of things exists in Dakota. The Government has done all that was required toward sustaining that body of Sioux Indians. Whatever the origin of the trouble, no one has any right to charge it to the administration. Every obligation, every stipulation, of the late agreement with the Sioux Indians by which they surrendered 11,000,000 acres of land have been fulfilled by Congress. Every stipulation became a law more than a year ago. As a side issue along with that were certain assurances made by the commission to those Indians that they would try to get Congress and the administration to do certain things. Those things were grouped in a bill by the commission that gave the assurances, and 40 representative Indians came here with that commission, and the two committees of Congress were invited to be present, and all those side assurances were embodied in a bill to the complete satisfaction of those Indians,

That bill passed the Senate on the 26th of last April. It has since passed the House, and one reason that to-day it is not a law is that in the anxiety of the House to fulfill all of the stipulations of the bill they inadvertently put into it twice over an appropriation of \$100,000 for additional rations that the Indians were not entitled to, but needed. It came back to the Senate and we discovered it, which made it necessary to send it back. It is in the hands of a committee that will finish it to-day or to-morrow, so that there is no ground for the slightest charge against either Congress or the administration with failing to do their duty to the Indians. The cause must be attributed to something else which has involved the most serious consequence to the Indian. The poor Indian is bent upon his own destruction. When he sets out upon the warpath nothing but evil comes to him out of it. This trouble in Dakota will break up all of our work or disturb, disarrange, and postpone it for some time. I do not know but it will be necessary to rearrange and reorganize it.

What will be done with this people? There is every prospect that within a day or two the war will come to an end, but it will leave those Indians all broken up in their relations to Government, filled with distrust of us, taught to believe that it is all our fault, and it will be a long time before confidence in white people can be restored. But I think you may count upon reasonable treatment for them at the hands of Congress, and that a liberal advance movement will characterize the administration.

This trouble has raised the annual question as to the transfer of the whole administration of Indian affairs to the Army, and this year it has broken out with increased force. I think there is some danger that in the excitement, and the bitterness of feeling that is engendered in that Western country by this war, there will be a more intense and successful effort to transfer the Indians to the War Department, which I can not but feel would be very destructive to any plan of civilizing the Indian and putting him on a self-supporting basis. However well-disposed and honest and efficient in its own sphere, I do not possibly see how the Army can turn itself into school-teachers, farmers, administrators of civil affairs, which are necessary to the carrying on of that work which is to put the Indian on a self-supporting basis.

I have nothing new to suggest. I am a sort of pessimist. My business is to look at the weak points, the unguarded points, and call people's attention to them rather than to speak of what has been accomplished. I am trying, so far as I can, to find out defects and where the remedy may be applied, so you will excuse me if I do not see so many rainbows as I should be glad to see. But I feel that this work is more interesting every day to those who are engaged in it. The more one works in it the more he sees the interesting and peculiar character of the Indian, and the more he feels that he is being crowded by the irresistible pressure of the white man upon him and his possessions. The alternative is an army of 250,000 vagabond, savage tramps, or 250,000 additional citizens of the United States, and that is a question worth the consideration of serious people.

Gen. M. B. Cutcheon was invited next.

General CUTCHEON. I came here in the capacity of a hearer, but I am glad to testify that I have not lost any interest in this question. During the 8 years that I have been in the House of Representatives I have not been specially connected with the Indian Committee. It has not fallen to me to formulate legislation, but I hope I have always been ready to secure it when formulated. I agree with what Senator Dawes has said with regard to the progress that has been made. There are no questions that we have to meet so difficult and perplexing as the race question. Race questions move slowly. Civilization is a growth, and a very slow growth; it is an evolution, not a revolution. A great many people are impatient in regard to the progress of race questions—the Indian, the negro, the Chinese. There are those who expect the Indian to blossom out into full civilization in about 10 years, perhaps less. Within the past 8 years I have seen great progress both in legislation and in public sentiment. It was only in 1880 that we entered earnestly upon the matter of Indian education. Last year we appropriated over \$1,800,000 for that work, and the work is going on with accelerating ratio. All the way up to Alaska we are educating the Indians and preparing them for civilization.

I wish to speak a few words in regard to Eastern schools. There has been a great deal of feeling in the House of Representatives, from which I have differed, with regard to doing away with the Hampton, Carlisle, and Lincoln schools. It has been said that they take the Indian out of his natural surroundings, and when he goes back he is unfitted for the reservation; he is out of harmony with it. I do not believe that. We want to bring as many Indians as we can in contact with the best civilized life, so that when they go back they can become missionaries to carry the spelling book and the ideas that have come to them from their contact with civilization.

Since I have been in Congress the severalty bill has become a law, and more than one tribe is exercising the rights of citizenship. The great Sioux Reservation has been broken up, and currents of civilization have been sent through it, and the In-

dians are coming in contact with the life of the farm, the shop, the store, the church, the schoolhouse. Let us not be impatient. It took our forefathers a thousand years to rise from barbarism to civilization. The Indian is on the road and is coming right along.

President GATES. If the Indian bill ratifying the agreement with the Sioux is in the hands of the conference committee, how soon can it possibly become a law?

General CUTCHEON. If they could agree upon their report to-day, I see no reason why it should not become a law within a few days.

President GATES. This gives a practical turn to our utterances here, and brings to view the threefold nature of our meeting. We meet in Washington, where we are in contact with the national Legislature, where the Indian Department is at hand, and where we can meet the Commissioner of Indian Affairs and the Secretary of the Interior, who both desire the best welfare of the Indian. It is said that at the unfortunate encounter at Wounded Knee an Indian was found who had in his pocket a tract through which had passed the bullet that took his life. The title of the tract was "The Kingdom of God has come nigh unto thee." This incident typifies the condition of things in Dakota. After these years of Christian effort, work, and enthusiasm discontent from one cause and another has prevailed among these semibarbarous people, until they have lost control of themselves. The fact that we have not always dealt fairly with them adds force to the complaints which they make, and justifies some grave suspicion on their part. The Army has had to come to the front. But we want to bear in mind that no such temporary affair as this disaffection and trouble on the Sioux Reservation can change the essential, underlying principles of this reform. Ours must be an educational work from its very nature; a steady effort of disinterested people year after year; and such a body as this should be the very last to be swept off its feet by any gusts of temporary passion. We understand that the Indians are just as deserving of our intelligent interest now as they were 2 or 3 months ago; nay, more; if we find that these superstitions have such a hold upon them that large numbers are swept into temporary Innacy, all the more do they appeal to us for our pity and our steady efforts for their best welfare. The only course that can transform the Indians into American citizens is an effective system of education. For the last 12 or 15 years this board has worked to secure some system of education worthy of the United States. Such a system has been planned and is being steadily taken up under the present Commissioner of Indian Affairs. Our only hope is in making permanent such a state of affairs in the service as the present Commissioner is bringing about. If we could only hold the good men in office, and do away with the utterly demoralizing system of rotating good men out of office in order to maintain the spoils system. Time after time within the last 7 or 8 years we have faced a state of affairs such that we have felt convinced that if we could have kept experienced men in their positions the problem would have solved itself by a few years of systematic effort. Let us place ourselves clearly on this line of effort. Let us strongly advocate the principles of civil-service reform for the Indian service.

General Grant saw that even the influence of the common school, prond as we are of it, would not be strong enough to solve the Indian problem. There is nothing like the common school for breaking up the masses of foreigners who come among us and assimilating them to the body politic. But to make citizens out of savages requires more than this; it requires persistent energy. It calls for loving, self-sacrificing Christian labor. As President Grant invited the religious bodies of the United States to take up this work among the Indians, his successors have seen the same need more or less clearly. Christian coöperation in self-sacrificing effort to help the ignorant is still seen and felt to be the only hopeful means for the solution of this problem. This meeting is named a "conference" because it is a conference between the Board of Indian Commissioners and the representatives of the missionary bodies of the country who do this religious work among the Indians, and we will now listen to their reports.

On motion of Dr. Strieby it was voted that a committee of five should be appointed by the chair to constitute the business committee. The committee was afterwards announced as follows: Philip C. Garrett, of the Board of Indian Commissioners, chairman, Dr. M. E. Strieby, Miss Kate Foote, Dr. Sheldon Jackson, Joshua W. Davis.

The first report was made by Rev. M. MacVicar, D. D., secretary of the Baptist Home Missionary Board.

Dr. MacVicar spoke in substance as follows: So far as our denomination, which numbers over 3 millions of church members, is concerned, we have always taken the ground and continue to take it that missionary work should be done exclusively by the church, and the State should have no connection whatever in carrying it out. What we are doing we are doing without any coöperation with the State and receiving nothing from the State. I make this statement guardedly because I have been in this work but two months. I have visited the Indian Territory and have been inspecting the work there. In our own work in Atoka, Muskogee, Sa-sak-wa, and Tahlequah, I found instruction in the Bible to be the fundamental work, and that I heartily approve. I am confident that a good work is going on there but it is very

limited. Among the chiefs I found a very decided opposition to having their sons and daughters sent into the States, and I am sorry to say that I found specimens of those educated in the States who were anything but good in character. I found the opposite also—some who had been educated in the States who were doing a grand work. Along with our educational work we have mission stations where devoted men and women are engaged in teaching the gospel. I do not mean the gospel as among us. I value but very little any formal sermons among such people. I value the kind of preaching that comes into living contact with those poor, deluded men and women in their own lives. And here I may say that the fact has been brought out that the squaws were the leading factor in this Sioux trouble. I believe that the women must be reached. Until you reach the wife and mother and daughter, those that have to do with the beginnings of life among the Indians, you will not solve the problem that you are seeking to solve.

I am confident that nothing is going to be accomplished in bringing the Indian into a civilized condition except through the slow process of education in spiritual and divine truth that will form a character on which we may work. I believe, however, in connection with this that a great deal can be done in the way of public schools. I visited such in the Cherokee Nation, where I said to the teacher, "Your buildings are equal to anything I have seen in Boston, and I am disposed to think you will be sending missionaries to Boston yet." I saw a girls' school managed entirely by Indians, no political interference whatever, no United States work, a school equal in every respect to the best schools that we have in the Eastern States, and this I say after 40 years spent in educational work.

Rev. M. E. Strieby, D. D., secretary of the American Missionary Association, was called on next.

Dr. STRIEBY. The missions that we have are mostly in Dakota, and right along the edge of the disturbances there. Those on the north and south are almost untouched, but near the Rosebud Agency our schools and missions are broken up. At Oahe, near Fort Sully, the work is nearly broken up and very little can be done. The following statement has been made by Rev. Thomas L. Riggs:

"I find that here (Fort Yates) the Indians living north of the agency are pretty generally at their homes. Those south of the agency and along the Missouri are largely quietly housed, while those on Grand River and all west of the agency, among whom our work has been, are wholly broken up, their homes and cattle abandoned, and they huddled in tents in the ravines and sheltering hills near by, a condition of affairs most hurtful and injurious, as well as full of hardship."

Sitting Bull's camp is not far from Fort Yates. Miss Collins has been our missionary near Sitting Bull, and we have had a good deal to do with him. Not long before the outbreak one of our young teachers went into Sitting Bull's tent and found a number of people there; but he saw that he was met with scowls, and he took occasion to get out as soon as he could. When the order came to Fort Yates to arrest him, the command was given to a number of the friendly Indians who were on the police, and the soldiers were ordered to follow after.

One of the Indian police force that went was Little Eagle, a Christian Indian, one of the deacons of the Indian church. He was an exemplary man and he regretted that the order came on Sunday, but his duty was plain and he went. He was one of the three or four who took Sitting Bull out of the tent, and had him in their arms when Sitting Bull gave the signal for his defense, and Little Eagle was one of the first shot. He was taken back and, with four others, was buried. There is something rather peculiar about this man as showing the influence of religious teaching. Little Eagle had a boy named Harry Little Eagle, educated at Santee, who became a Christian. The boy was taken sick and went home, where he died. In his prayers and exhortations to his friends before his death, he said: "Oh, Lord, keep a great deal of work for me up there for I have had time to do so little here." The little boy's prayer struck his father.

New Year's Day he stood up before some Teton Indians and said: "I am one of you. You all know me. You all see me. You see the same body that has been on the war-path with you many times; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes can not see is not the same. I am not the same. I think differently; I feel differently; I plan differently. I like different things; I am a new man. My heart is made clean in Christ. When I first tried to follow Christ I was satisfied. I tried to do right and I thought God would own me. When my boy died he said: 'Tell the people that God has said: Thou shalt have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Remember the Sabbath day to keep it holy.' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona (Miss Collins, our missionary) and told her. She told me: 'My friend, if we never had sinned Christ would not have died. Because you sinned and broke God's laws,

Christ died for you. His death makes you his.' Then light came. Yes, I am a sinner just like the rest of you. We have all done the same things. Now I stand here acquitted. Come to Christ. Come to God."

That is the man who was shot in arresting Sitting Bull, and our people mourn his loss very much.

We speculate on the origin of this Messiah craze and this war, but I think we agree generally with Senator Dawes that the bottom factor is the reluctance of the old Indian chiefs and people to yield to the forces of civilization. They feel that their power weakens as civilization advances, and they resist it with all their might. The people, themselves influenced by the ghost theories, hope that the old régime will come back and that the earth will swallow the whites and that the buffalo will come back. These people are affected a good deal by total depravity, and the bad Indian generally lives up to that doctrine very largely. It is the old story. It is not so important to tell how the devil got into Eden, as how to get him out. What is to be the outcome of this?

The Christian Indians have not joined this craze in Dakota. At Fort Yates there was a very strong influence drawing them that way, but such men as Little Eagle and others threw their influence in the other direction. What will be the result? I have no doubt that there will be a delay and that the schools will be broken up, but the testimony of the missionaries is hopeful. They say that after the war is over there will be a new enthusiasm and energy put into this work, and if it can be followed up by thorough energy on the part of the people of the East to back up the work, the result will be good on the whole. This is the hope that we have.

Rev. William S. Langford, D. D., secretary of the Episcopal Mission Board, was asked to speak.

DR. LANGFORD. I want to pay my personal tribute of admiration for the sentiments expressed by the representative of the Baptist Church in reference to the question of Government support for Christian work. A few years ago, owing to circumstances which then made it perfectly proper, Government support was extended to the various denominations in their Christian work. But I fancy it was intended as only a temporary condition, as it ought to be in this country. The Baptists never accepted Government aid in their work. I think the time must soon come, when, in the prosecution of our work among the Indians, we shall appeal wholly to Christian sentiment and Christian faith for the doing of Christian work, and leave the Government to do its own work without being embarrassed by its relations to religious bodies.

I wish to say one word in reference to what Dr. Striely has said as accounting for these disturbances. They are not to be accounted for by any mere change of agent here or there, however faulty they may have been in particular instances. However much the Government may have erred in making those changes, yet it is not adequate to account for the disturbances; it is the recoil of these people against the advance of civilization. It is their protest against being overturned in their tribal relations. It is a natural outcome, then, one which we hope and pray may soon pass over, and that the work may go on with greater wisdom and efficiency.

The Episcopal Church throughout its history has taken a great interest in the Indians. From the earliest times when in New York, Bishop Hobart began that work among the Oneidas, we have had distinguished men who have devoted themselves to this missionary work—Clarkson, Whipple, Hare. There are no names that stand out in the history of the work among the Indians more distinctly than these names. The Pine Ridge schools and churches, and the Christian brethren among the Indian are all in peril, and we dread every morning lest we shall read the account of some terrible massacre sweeping away the noble work that Bishop Hare and his co-workers have been doing among the Sioux of Dakota. Bishop Hare has shown how faithful and true these Christian Indians have been. Even the wild Indians upon the warpath have had regard for the Christian work done by him and his co-workers. They have desired to protect property and to protect white women; yet we fear that savagery let loose may sweep over them as a besom of destruction. There are something less than 2,000 communicants among the Sioux, 37 chapels, besides various stations and schools.

Dr. Langford closed by relating what Miss Sybil Carter has accomplished in teaching lace-making to the Indians. As an account of this will also be found in the report of the Mohonk Conference, page —, it is omitted here.

Dr. Henry Kendall was asked to report for the Presbyterian Board.

DR. KENDALL. We carry on three kinds of work, day schools, boarding or industrial schools, and church or ministerial work. The day schools at Isleta, Jenez, Laguna, and Zuni in New Mexico. These are all closely related to each other. We are at work among the Choctaws, Cherokees, Creeks, Kiowas, and Chickasaws in the Indian Territory. In Alaska we are carrying on work among the Hydahs and Hoonahs; among the Sac and Fox in Iowa; among the Stockbridge and Chippewas in Wisconsin; and among the Winnebagoes in Nebraska. We have made some advance and have some encouragement, but the work is slow. Dr. Sheldon Jackson has taken up

a position on the northernmost point of land in North America, and the Episcopalians have a station not far from him, and the Congregationalists another. Our work in Alaska has moved along with pretty steady progress for several years. We are enlarging our buildings, and the school at Sitka is the largest of the kind we have. We have also an excellent school at Tucson and one at Albuquerque which we shall probably exchange for one farther west. We have taken upon ourselves schools and churches at Sisseton. We have had young men go out and work until they died and were buried where they fell; we have others there at work now; and we have 21 schools, with 1,207 scholars and 38 teachers, but still we have not done what we ought.

We encounter in the Indian Territory a tendency to push us out, not in words but it amounts to much the same thing, to take the management of the schools into their own hands and dismiss us all, and to do their own work in their own way.

A MEMBER. The Indians themselves?

Dr. KENDALL. Yes. As to contract schools we have no scruples about taking Government aid. We are in the school-teaching business. We offer our services to any one of these tribes. We are in the market and very glad to be employed, and we will take as much pay as is given to us. We have never been given as much as we have spent. I say let us have more Government aid, for the simple reason that we can not get money enough from our denominations. Our home mission work is crippled. We can not get money, and we can not get men. We can not alarm anybody. They say it will come out all right; we have seen you in such a condition before. But no man will raise a finger to help us out. I remember a certain emergency in Paul's life when he was on shipboard and he said, "let her slide;" and we have got about there. We are about ready to put the thing into the Lord's hands and let it slide.

President GATES. If it has not been there before it is time it was.

Dr. Sheldon Jackson was asked to speak.

Dr. JACKSON. The work among the Thlinget Indians of Alaska has been in progress since 1877, but it has really been making progress for less than 10 years. Among the fruits of it is this great boarding school at Sitka. I noticed in last night's paper that a certain Senator stated that he had not seen any fruit of the money devoted to schools in Alaska. He could not see it if he does not go there, but he can find thousands of tourists who could testify to the good effects of the Government aid to the Presbyterian schools. They not only have their seven missions and this large school but they have made it a normal school for training native teachers, and the young men and women are being trained on the ground. We have a few representatives in the East, some 3 young ladies in Massachusetts, 1 in New Jersey, and 3 boys, 1 from the Presbyterian and 2 from the Moravian schools at Carlisle. These are receiving instruction to fit them as missionaries and teachers. We have about 600 native communicants and I feel that is fruit for 10 years' work that should satisfy anyone of the profitableness of spending money for these people. The work at Metlakatla under Mr. Duncan is going on prosperously. He has a large school with 6 or 7 native teachers and a boarding school with 14 pupils; the girls' school is not yet ready. The missionaries are making preaching tours up and down the valleys and the people are flocking to them from many villages. Their hands are more than full and they are pleading with the churches to send out more helpers to carry the gospel message into the interior of this vast region.

Our Protestant Episcopal brethren are enlarging their work. They have taken one of our Government teachers and made him missionary bishop for Alaska, a very happy choice—they could not have made a better—a great deal better than taking some one from the East who knew nothing of the country or the people. The Church of England has turned over its work in that section to the Episcopal Church of this country.

A call came for some one to go to the Arctic Esquimaux, and I had the privilege of overseeing the erection of a school building at Port Hope. We anchored off the coast in the open roadstead and the captain sent carpenters and sailors ashore until the house was fully up, so that the missionaries and teacher could occupy it. The same thing was done at Cape Prince of Wales under the auspices of the American Missionary Association. On the 4th of July we were able to anchor at the most western point, Asia in full sight. For hundreds of miles the great white-crowned ranges of Siberian mountains were visible. There the first school building in Arctic Alaska was raised, and that was our celebration of the 4th of July. All hands went ashore and all turned in as carpenters, if they only knew enough to drive a nail. We staid by the building until it was inclosed and so far complete that the young men could carry it to completion by themselves. The natives of Cape Prince of Wales had a reputation for being very savage, so that neither the Government nor the missionary board felt it wise to let a lady go, and it was feared for the lives of the young men when they should be left alone. So bad was their reputation that when we reached the whaling fleet that was waiting for fresh supplies the captain tried to get some of the whaling ships to go with him with the building supplies. If the whalers were not afraid they made some other excuse, but none of them went. So they waited for a gunboat to come along to take the teachers and the building material, and if

we had not been received with open arms I do not know what would have become of us. The surf was too rough for rafting lumber, but the natives came out in their skin-covered boats and carried up the sills and beams and nails and glass and everything necessary through the surf and breakers. And then men and women alike piled the lumber on their shoulders and carried it up to the location of the new school building. I find that there is a general impression that the Alaska Esquimaux are undersized people, but that is not true. The average stature, as taken by Government measurement, are for the men 5 feet 7 inches, and 167 pounds weight. I saw a great many over 6 feet high. I saw a tall woman on the beach and, as a comparison, placed myself by her, and the top of my head did not reach the top of her shoulder. They are an athletic, strong people. A woman would pick up a 200-pound box of lead and carry it off without any more effort than any strong man would show. So the women would shoulder beams and sills and sticks of timber that some men in the East would look at and think were too heavy for them.

After erecting the building at Cape Prince of Wales we went to Point Barrow. No lumber was sent there last season, but we availed ourselves of the Government building which had been erected for the comfort of any shipwrecked sailors that may be compelled to spend the winter in that region. In those seas navigation is so dangerous that every season one or more whalers are crushed or wrecked. In 1871 33 vessels were wrecked about 150 miles south of Point Barrow as they lay at anchor. The ice-gate swung in and crushed them between the shore and the ice field. In 1881 5 vessels were crushed in the same way and 160 sailors picked up out of the water by a Government revenue vessel, which makes these trips for the assistance of sailors in distress. When the 33 vessels were crushed 1,200 sailors were thrown helpless on that beach. Congress then built a storehouse with provisions for 100 men for 12 months, so that when any disaster should occur they should not starve to death.

For about 5 months we were coasting along this shore. We made 5 landings on the Siberian side and studied the native tribes of that coast. The white man has for years been taking the land of the Indian, slice after slice, but we found here a region that the white man will never covet, for a more dreary land can not be imagined. The subsoil has been frozen for centuries. A Government expedition tried to fathom the depth of the frozen ground and dug 30 feet and gave it up—it was still frozen. When we landed in Siberia the last week in June the landscape was still under snow, with a few bare patches of ground, and the people were traveling with reindeer and dog sleds from one village to another. No population is going to flow in and take possession of that land. But if it is not one thing it is another, and instead of coveting the land the white people have coveted the water, and the natives are starving on that account.

Our American whalers have gone into that region and driven out the whales and killed off the walrus until the whale is a rarity and that industry of the northern Pacific is almost at an end. The walrus have been destroyed for their tusks, and the loss of these two large animals takes away two-thirds of the food supply of this coast. Seals, too, are becoming scarce. The wild reindeer have been killed, and all along the coast we meet with cries of distress. Starvation has commenced there. The only practical solution for this difficulty seems to be the introduction of the tame or domestic reindeer into Alaska. We found in Siberia great herds of tame reindeer. They are to them what they are to the Lapps, food, shelter, clothing, transportation. That animal means more to the people who can raise it than any other animal in existence in any other section of the world. It would be a very simple matter in connection with the Government industrial schools to start among the Arctic Esquimaux reindeer farms. The country is specially adapted for that. We have 400,000 square miles of the land of the United States that nature has fitted for one great reindeer farm. We could raise up a great interest there that would sustain this people and give them a good support as well as utilize those vast bleak, dreary, snow-clad, storm-swept plains that are useless for any other purpose.

A bill has been introduced in Congress to provide for giving instruction in the States and Territories in agriculture and stock-raising. In Alaska, instead of raising horses and cattle, sheep and hogs, as they would in Kansas or Texas, we propose that an experiment shall be made in the raising of reindeer. That will be the first step in the upward path of civilization there.

Dr. STRIEBY. Let me add that the teachers, whom the doctor left on the Cape Prince of Wales, received a most kindly reception from the natives who had had such a bad reputation, and they have a prospect of two or three hundred scholars. The house will not hold them. They are planning to take wives out there with them.

Rev. Francis Tiffany, representative of the American Unitarian Association, was invited to speak.

Mr. TIFFANY. I appear before you as the representative of only one school, and as I hear gentlemen belonging to other religious bodies speak of the large number they represent, I naturally feel rather humble. We are, however, trying to make that one school a good one. When we first undertook the mission among the Crow In-

dians, it was done a good deal on the principle of the recommendation that a colored boy is said to have made to his young master before the war. His young master had been at a divinity school and was debating where he could seek a parish, when the negro suggested: "Massa, go where dar's mos' debble." There was as much "debbble" among the Crow Indians as could be found among any tribe. They had lived in a very sequestered position and had enjoyed all the advantages of the old reservation system, which was as cunningly devised a system for perpetuating barbarism as any cotton factory in Lowell is an ingenious device for turning out a regulation print. When Rev. Henry F. Bond first went out with his wife and Miss Crosby, a most efficient worker, they found the discouragements very great.

The Indians were dead-set against the introduction of anything like a school. They opposed it in every way. But our buildings were erected and a start was made, and so great was the kindness and intelligence manifested by our teachers that they began to win their way not only with the pupils but with the parent Indians. To-day I am able to report a different condition. We have the full number of boys and girls allowed us by our contract under the Government, from 52 to 55, and the spirit of good-will on the part of the parents has grown rapidly. By the better laws that prevail on the reservation with reference to keeping the scholars in school we are kept well supplied with scholars, and the principle is insisted on that when they come they shall stay. The superintendent is a man of large educational experience, formerly a clergyman of strong spiritual yearning to do a work of good among the Indians. One of his daughters acts as matron, another has charge of the clothing, and there are besides two most excellent women teachers, one who has had much experience in kindergartening. We have a good farmer, a young man who has been trained in one of the mechanical schools of the country, to teach the use of tools, and another young man who presides over the outdoor work of the boys.

The aim of our teachers is to give an elementary school education, to establish an atmosphere of Christian love and kindness, and to train the boys and girls industrially. We have, in addition to our regular expenses, paid out this last year \$1,100 in introducing irrigation and in enlarging the kitchen and laundry. The object is to train these boys and girls who come in as dirty, frowzy, vermin-covered little savages, into kindly, well-behaved, industrious children, who shall grow up into men and women able to do something in the world. We believe that it is only by subjecting boys and girls year in and year out to this training, and not allowing them to go back into the tepees, that we can develop precisely the same tastes and tendencies that we develop in our own children. We know perfectly well that if we should bring up our own boys and girls so that when they go out into life they should be incapable of doing anything useful, they would go to the wall. The report of our teachers is that they have never found a more amenable set of boys and girls than are the Crow Indian children. They are affectionate and cling to the teachers, and are easily moved through their affections. They come in perfectly ignorant of English. The first thing is to wash and make them clean, and next to teach them a few elementary words of English; then how to behave at table, how to make beds and keep the house neat, and to surround them with this atmosphere of loving kindness. Then we give them some knowledge of the United States in which they live, and of the power of the Government, and try to root out of them their superstitions and make them feel that they live in a world of law and order which has to be obeyed.

The problem comes to our teachers as to what shall become of these boys and girls as they grow up to manhood. To go back into the old tepee life, which is inconceivably low in many respects, our teachers feel would be to swamp the good that has been done while the children are in the school. The advancing tide of civilization that is before long to envelop them has a thousand good influences to ten bad ones. As this advancing tide of civilization goes forward, farms are established, and industries are set up, there will always be a demand for anyone who knows how to do anything. It is almost impossible to get domestic servants in that region, and if these Indian girls know how to make good bread, to wash, and sweep, they will be in demand. If we can stimulate ambition in them to get along, there is no reason why they should not go out and make a way for themselves. I feel, therefore, that if we put this school on a sound basis, its future is full of hope, and that it will contribute something towards the solution of the Indian problem.

I think we are all tempted to be too much discouraged. This very uprising among the Sioux, now alarming all minds, is, on the whole, going to work a good deal more good than harm. The root of it lies with the more barbaric elements among the Indians, who are scared at seeing what advances in civilization have been made, and think that something must be done to stop them. In reading about these ghost dances, where the Indians have worked themselves up into wild hallucinations, seeking to feel themselves possessed by the spirits of their fathers with their warlike passions rousing them to sweep away this terrible white civilization, I do not see anything so very different from what was once ridiculed as the position of the Tory party in England. Whenever it was proposed not to hang a man for stealing a sheep

these Tories used to get up in Parliament what was equivalent to a Sioux ghost dance. They used to summon the spirits of their forefathers about them to resist this terrible invasion. In point of fact, in the rather illiterate State, Massachusetts, from which I hail, it is only 200 years since we had ghost-dances of our own. In Salem, at the period of the witchcraft delusion, the testimony of little hysteric children was taken to the fact that they had seen certain miserable old women sailing round the skies on broomsticks as witches; and you know testimony of that kind wrought such an impression on famous divines of the State, and on many of the lawyers, and even the judges, that on the strength of it they felt warranted in hanging poor old women. As that happened only about 200 years ago, I do not think we need take on airs too much about these Indian ghost dances. I do not see why 200 years may not equally bring them to the exalted position we occupy to-day, in which we can afford to laugh at such things.

When I look around me in Massachusetts and see the Indians we have there, as at Gay Head, on the south shore of Massachusetts, I think that we rarely find a more honest, sober, industrious, kindly people, a people more devoted to their schools and churches, or one of which you hear less in the police courts. They will in conduct and industry compare well with the same number of whites almost anywhere in Massachusetts. As I looked at these Indians last year I said to myself, the only good Indian is not a dead Indian; a good Indian is the man, or the woman, or the child, who is living as well as these people are to-day living in Massachusetts. And so my word would be simply one of encouragement. Do not be frightened by ghost dances. Remember you are not more than 200 years from them yourselves. Go ahead.

Chaplain C. C. McCabe, secretary of the Methodist Missionary Society, was invited to speak.

Chaplain McCABE. I represent a church whose missionary society was born as a result of great solicitude for the Indian. In 1818, Jarvis Stewart, a colored man, went to preach to the Wyandotte Indians in Ohio, and preached with such success that a missionary society was organized, and while I am not going to give much ancient history, I mention this to prove that the Methodist Episcopal Church has a great interest in the welfare of the Indians. I am delighted to hear so many expressions from those who have spoken of their confidence in the supernatural part of this work, the saving of this apparently dying race, bringing them to Christ and to a saving knowledge of Christ's forgiveness. Wherever a savage can be changed into a Christian gentlemen through faith in Jesus Christ that is a miracle of regeneration. It is a miracle and will always remain so. A Christian should be the last to despair of saving any race. It seems to me that now is our time to press evangelistic work. We have had our Father Wilbur, whose name is familiar to every friend of the Indian. He went into the Northwest and preached to the Yakaman tribe, and the Government has never had any trouble with that tribe. I believe in education with all my heart, and I believe in that miracle of regeneration that comes upon the savage heart when it becomes acquainted with Jesus Christ. I believe at one time about 3,000 Indians were connected with our missions and schools. We have successful schools at present in the Indian Territory. We have one missionary by the name of Schwartz, who has fifty-two preaching places, on a salary that would produce a strike among hod-carriers. The miracle is how we get men to work upon such slender pay. The trouble with us Methodists is that we have always had more work than money. When I went into this field the first thing that struck me was the small salaries paid, and I went to work to raise a million dollars to pay them better; but when I got the million they said, "Pay us what you have been paying, but send more workers into the field," and they have continued on their small salaries.

We have one seminary at Mount Hope which is doing good work. We are trying to do something with the remnants of the tribes in New York, Michigan, and Iowa and are meeting with some success. We need more of the right kind of men and women. Our women's missionary society could tell of the blessed work they are doing. We feel encouraged; of course we do. A Christian should always be encouraged. If he is not an optimist he ought to be. There is no despair in the Bible for any race upon the face of the earth. I have been so busy raising money that I have not had much time to go out on the frontier and look into this question, but I intend to go, and I believe that we should have good schools and do missionary work, whether we have Government aid or not, in every one of the 66 tribes who have no opportunity to know anything of Christ or the Christian faith. Let us highly resolve to do this and it can be done. The Government gives us a little to keep us quiet and to keep us in a state of alarm lest if we say anything the little that we get shall be taken away. There is plenty of money. There sits a man who has two hundred millionaires in his society in New York. Their consciences can be reached. There are the Presbyterians, who are rich, and the Baptists, whose land is a land of oil. There is plenty of money if we could only reach it, and if we can not reach it there is something wrong. I hope we shall be able to tap these flowing fountains and to save these

Indian men. The outlook was never more hopeful than it is to-day, and if we had had men like Father Wilbur to come in contact with Sitting Bull he might have been a Methodist presiding elder to-day instead of lying cold in his grave.

Commissioner MORGAN. We have a new school building about to be opened in Yakama, and we have an admirable Presbyterian in it. In memory of Father Wilbur it will be called the Wilbur School.

Dr. J. J. Janney, of the yearly meeting of Friends, was asked to speak. He read a brief report as follows:

Mr. JANNEY. Our religious society still takes as deep an interest as heretofore in the practical uplifting of the Indians, and to this end we have not relaxed our efforts to encourage them and to help them to enter into all avenues that will lead to usefulness in any branch of industry that they may be found capable of filling. It has been our theory that the most valuable aid the Indian can possibly have is that which assists him to become a self-reliant, self-supporting, and self-respecting member of the community. We have purposely refrained from inculcating our peculiar religious doctrines, except incidentally holding that the consideration which most affects the welfare of the Indian during the earlier stages of his enlightenment is the one which tends to the establishment in him, first, of a desire to provide for himself and family, and then to confer upon him, by careful training and instruction, the ability to do so.

For many years past the Santee Indians, living on their farms in northern Nebraska, have furnished an example of the results of the application of this theory. Up to the time that Agent Hill, a member of the Society of Friends, was displaced last spring, these Indians had steadily progressed in every branch of industry that they had undertaken and in morals and general behavior were in advance of any other body of western Indians. Their farms were as well tilled as those of the white farmers in that part of Nebraska, and some of the Indians were so successful that they had balances in bank to their credit or money in the hands of the agent on deposit.

It seemed to us that little, if anything, more needed to be done for the Indian man.

When we turned our attention to the woman we found that she had not advanced in her sphere so rapidly. The housekeeping department was yet in a state of chaos. So our efforts recently have been directed towards the careful instruction of Indian women in the art of housekeeping and home making. Our matron at Santee, a most conscientious, painstaking, and energetic woman, is devoting herself to this work. Her reports are full of encouragement as to the results of this kind of training. The Indian women are anxious to adopt the habits and customs of white people in the management of their homes. That they have not done so is simply that they did not know how. Our plan is to employ a competent white woman, provide her with an outfit consisting of horse, carriage, and store of supplies, to go from house to house, carrying with her the implements of her profession, giving practical lessons to the women in their own houses in the art of making the home the comfortable and attractive place that it ought to be.

At the last Congress we secured an appropriation for the pay of one matron, with the implied promise that if the results of the first year's experience in that method of work were encouraging ample provision would be made by Congress hereafter to continue it. The experiment has been a great success, and we intend to claim the performance of this promise at the proper time.

Commissioner Morgan, in a communication to the Secretary of the Interior, favors the measure in the following language:

"In my opinion, the importance of this subject can hardly be overrated. The Government sends out farmers, blacksmiths, carpenters, etc., to teach the Indians house-building, farming, milling, and other civilized pursuits, but gives them no instruction or help in making homes. The Indian, bringing into his new house the habits and customs of the tepee, makes of it a more uninviting and unhealthy place of abode than was the abandoned lodge.

"In Indian boarding-schools training in domestic industries is of course given, but the pupils return from the schools to homes and influences which almost hopelessly discourage any effort to continue the usages and customs acquired at school.

"If intelligent, earnest, practical women could be sent among the Indians to instruct the women in housekeeping and home-making, to teach them cooking, sewing, dairy and laundry work, neatness, thrift, and simple sanitary rules, substantial progress in Indian civilization would thus be effected.

"As allotment work progresses and tribal life disappears and individual holdings and homes increase in numbers, and white neighbors settle among the Indians, the need that the Indians should know how to make homes for themselves becomes more apparent and urgent."

We are sending this year an increased amount of money and larger quantity of clothing and other supplies for Indians who are in want, and will continue to do this to the extent of our means.

Mrs. A. S. Quinton, president of the Woman's National Indian Association of Philadelphia, was invited to speak.

Mrs. QUINTON. I reported our work so fully at Mohonk that it is not necessary for me to repeat it here, as the Mohonk report is included in the report of the Board of Indian Commissioners. I may say, however, that the different departments are at work with great interest.

We have recently held a convention in Boston, which was in some respects the best we have ever had. The addresses from Phillips Brooks and Dr. F. G. Peabody were inspiring, and the work was never so well understood by the Christian public as to-day.

We women intensely feel all that has been said on the subject of missions. We have seen the Gospel of our Lord Jesus Christ take savage Indians and barbarous Indian women and convert them in the New Testament sense. Take the case of Charles Eastman, now at Pine Ridge. For 14 years a savage; to-day a gentleman of fine education, well adapted to his work, an earnest Christian, an active missionary. That man has lived just half his life in savagery and half as a Christian. We believe that is beginning at the right end, to plant Christian missions.

We can say "amen" to what Chaplain McCabe has said about optimism. There is no room for pessimism if one has Christian faith. All these seeming disasters will only be means to bring about better things in future. They are terrible in their present results, but they will work together for good. I do not care what branch takes up the mission work only so that it can go on.

But the one thing that we want to talk about to-day is what shall we do in the presence of the Indian situation. All false religions cover some truth.

And this craze covers a fearful truth. We hear it called the Messiah craze. Could anything be more pathetic? Here are these native heathen who have been begging Christians by their needs always, and with their voices and prayers and tears for years, for a knowledge of the Messiah, and when we fail they accept a false religion, a false faith; without food, without raiment, with a bad season, expecting money that has not been paid—is it not pitiable? The ration system can not be dispensed with when men and women are starving. What are we Christians going to do about it? It seems to me that all of our societies ought to unite and see what we can do. The gospel *must* be given to them. The one thing that can not be dispensed with is to get Christian men among these people who are looking for a Messiah to bring peace, plenty, and rest from their enemies. Let us make known to them the real Messiah and that quickly.

The report of the business committee was made by the chairman, Hon. Philip C. Garrett, as follows:

It has been decided by the committee that in the afternoon session there shall be discussions on education and on the best methods of promoting the settlement of lands in severalty, and that the evening session shall be devoted to discussing the present state of affairs in Dakota.

Adjourned at 1 o'clock p. m.

AFTERNOON SESSION.

The conference was called to order by the president at 2:30 p. m. Rev. C. W. Shelton was invited to speak.

Mr. SHELTON. There is a temporary shadow over one portion of our Indian work, but as a whole, the last year was the best year we have had. It took nearly 25 years of hard, self-denying work to organize the first churches among the Sioux. The American Missionary Association organized several churches among these same Indians during the last 15 months. I think Commissioner Morgan will tell us that the last year was the most successful that we have had in school work. I can assure you, I never saw Government schools in such splendid condition as this year. Let us look at the first 9 months of the last year, as well as the last 3.

A letter from one of our missionaries at Standing Rock says that the Indians are beginning to come back, and are asking about the true Messiah. Indians who have never before been approachable are questioning about the white man's Messiah. I have been making a careful survey of every Indian mission, as far as I can find them, from the landing of Columbus until now, and I think history is repeating itself and will do it again. I believe that after this disturbance we shall have a harvest of Christian work and of educational work such as we have never had before.

I hope the ration system will come up for discussion here. Compulsory education is another thing that should be discussed. Those who are on the reservations see the need of this. We have cause for congratulation at what has been done during the last year. We must not let this set back that now brings its shadow, weigh too heavily in considering what has been accomplished. Of the 6,000 Sioux in that region, I think 4,000 would refuse to go into actual war against the Government. You can draw the line between the Indians who have been touched by the gospel, and those who have not, here.

The business committee reported, through the chairman, Hon. Philip C. Garrett, that the subject of education would be opened by Commissioner Morgan; that the subject of land in severalty would be opened by Miss Alice C. Fletcher; and that the subject of the Dakota troubles would be opened by Mr. Herbert Welsh; and that the remarks of each speaker, after the opening address, would be limited to ten minutes.

On motion this report was adopted.

Commissioner Morgan was then invited to speak.

Commissioner MORGAN. Mr. Chairman and friends: I have expressed my views on the general subject of the Indian question so fully in my annual report, and my views on the educational matter are so well-known, that it hardly seems proper for me to occupy your time in repeating what has already been said, and I would not speak now were it not that I fear my silence might be misconstrued.

You have heard to-day from Senator Dawes and from General Cutcheon, representing the two houses of Congress, and you have asked me to speak, I suppose, as representing one branch of the Executive Department of the Government. The Senator and the Member having complied with your request; if I should decline to comply with it I might very properly be considered as wanting in respect, perhaps, to so dignified and respectable a body as this.

There are many topics that seem to me to call for attention. It is evident from the discussion here that the feeling is that we are in the face of a great public calamity, when our fellow-men, soldiers and Indians alike, are being killed on the field of battle. This one great fact renders us all serious-minded. No one here, I suppose, feels disposed to express anything other than the most carefully considered thoughts and desires, and we are all, unless I mistake the temper of the meeting, intent on knowing what this calamity means and what are the duties of the hour. I think we are prone to exaggerate the importance of the trouble among the Sioux in its relation to the great Indian question of the country. There is to-day trouble among the Sioux. The United States Army stands confronting a body of Indians supposed to be hostile. There has been blood shed and we tremble lest the next click of the telegraph wire may bring word of more bloodshed; and yet this trouble is confined to a small locality as compared with the whole sweep of the Indian country. There are 250,000 Indians. Certainly not more than 3,000 men, women, and children, if so many, are to day in seeming unfriendly relations with the United States Government. The trouble, then, is local and we should deal with these few people as individuals and not as representatives of the mass of Indians.

Then we must not exaggerate the influence that this war has exerted. Do you know that the Government boarding school at Pine Ridge, at the seat of this trouble, has not been interrupted? It goes on to-day. And the other boarding schools among the Sioux are going on and the mission-schools, though interrupted, are also going on. This trouble, so far as educational work and general progress of the Indian are concerned, is limited to a very narrow range of country, and if the troubles should cease at once 30 days would see the whole civilizing work going on again. Let us then not exaggerate.

There was a Haymarket riot once in Chicago, but it did not stop the work of the churches. The police met the rioters, some were slain, the riot was quelled, and the march of civilization went on. There is no reason why there should be any check in the process of civilization because of this uprising, if it be true that it is confined to a small number.

If you ask me the causes of this outbreak, I answer that I think the chief cause has been stated here this morning. It is the reaction of those people against the inevitable. Civilization has swept all around them, and they have seen that they are fated either to resist it or to yield to it. They are unwilling to yield to this advancing tide. When the Sioux Commission went out there and offered terms for the sale of their land, with breaking up of the reservation and the allotment of land, there was a very considerable minority that opposed that transfer. They resisted it with all the arguments that they could summon, and as you well know they resisted it by force. Some of these turbulent young fellows rode down and threatened violence to the men of their own race if they signed that agreement. When those negotiations were completed and the land was sold and the old chiefs that had resisted were consigned to the rear and other men were sent to Washington, to receive consideration, who represented the progressive party, the nonprogressive sulked in their tents. Why not? We do not deny the right to Parliament to have a Tory party. We find this everywhere. There is as much human nature in the Indian as in the white man. That minority did just what a minority in the United States Senate or in Parliament would do—asserted itself, violently, to be sure, but not more violently than some recent legislatures among us.

Then there came the failure of the Government to fulfill the promise that the Commission made to them that the rations which had been cut down should be restored, a promise not yet fulfilled, and which has been used as a club to pummel those who

had voted away their lands. Then their crops failed, and then came the Messiah craze as a partial cause. The sudden appearance of the soldiers created alarm and those not expecting them ran away and at once became hostiles. Then came surrender and that most unfortunate affair, the shooting of women and children, the killing of soldiers, and angry passions on both sides, and the fleeing of settlers out of fright as to what might come. That brings us up to to-day. As I look upon it there is nothing in it to create any frenzied alarm in our minds or to make any change in the policy of the Government in dealing with these people necessary.

If we ask what is the remedy for that state of things I say it is to find out the weak places in the present system and strengthen them. If I am driving a wagon down hill and find it creaks, I examine it. If a bolt is gone I put one in; if the trace breaks I put in another. I do not burn my wagon up and send for some other conveyance. I strengthen the weak places; that is all. That is the remedy here.

If you ask me what is the outlook of the Indian question to-day, I answer, brighter than it was yesterday; more hopeful than last week. This shock of arms up in Dakota has revealed the fact that there is a conscience in America; that everywhere in all this broad land from ocean to ocean men are thinking of this Indian question as never before. What remains for us as thoughtful, earnest men and women is to do our present duty. If our methods are faulty then remedy the methods. This shock of arms was perhaps necessary that the sleeping conscience of America might be startled, that the American people might do its whole duty, not to the Indian, but to itself. We have a duty to ourselves and if this leads us to perform it we might well say, while we shed tears over those who have fallen in the battle, "God meant it for good."

But are we always to go and feed this people? Are we feeding all the Indians in the United States? A distinguished army officer was quoted as saying that no other Government would be guilty of feeding 250,000 able-bodied paupers. I hold in my hands a paper that I have prepared in which, taking the census of the present year, giving the total number at 243,000, how many do you suppose are self-supporting? How many receive not 1 pound of beef or 1 ounce of coffee, but are absolutely self-supporting? 185,000 out of the 243,000 receive nothing. Men tell us that the Indian is not capable of self-support. They are supporting themselves. Of the 57,000 that we feed we do not pretend to give them full support. In many cases the total amount that is given to these Indians reaches the following amounts: The Hoopa Valley Indians receive \$7 a year apiece; the Utes and Apaches, \$12; the Fort Berthold Indians, \$10; the Yankton Sioux, \$11. In no single instance does the Government pretend to give full support to the Indians. I think that is a very hopeful outlook. All the Indians in New York are self-supporting, the great mass of the 7,000 Indians of Minnesota are self-supporting, so are the 67,000 of the Indian Territory. An interview with the governor of Arizona has been reported in which he said that the assumption that you can put these Indians on land in severalty is radically wrong. Possibly the governor of Arizona had not looked at the figures. The Pimas and Papagos of Arizona are self supporting. Perhaps he is not aware that the Navajoes, 15,000 or 18,000, are self-supporting, getting not a penny from the Government in the way of subsistence. Men say that the Indians are improvident, but the Moquis out of the sand of Arizona make a living. They plant a peach tree and set a wall about it to protect it against the winds and sands and cattle, and there grow their peaches. I went into several of their houses less than 3 months ago and I saw food laid up for 2 or 3 years in advance. Where will you find that in the city of Washington? Say that the Indians can not be self-supporting. That is on a par with the statement that you can not educate an Indian in the face of the fact that more than 16,000 are being educated to-day.

The truth is that all through the Indian country, so far as I have been able to see it, and I traveled 7,000 miles through it, there is a spirit of progress. I think Mr. Tiffany said that in some respects they are as far along as we were a 1,000 years ago. They are farther along than we were a 1,000 years ago, much farther. It is a slow progress, a process of evolution, but I venture to say that the progress that this much-abused class of our fellow-beings whom we call Indian savages has made within the last 10 years is as great as ever was made before by any people in history from the same plane, unless I am unfamiliar with the history of human progress. There is everywhere among them a developing desire for education, a spirit of manliness. I met the chiefs in the different forts and towns that I visited, and I talked with them; and as I came into contact with them, I felt that I was in contact with men. Dr. MacVicar will tell you the same thing. In our various negotiations the sentiments they expressed made me feel all the time that they were men. I went into the White Mountains of Arizona, 7,000 feet above the sea. I met there the representatives of the 16 bands of White Mountain Apaches, who are scattered for 120 miles up and down its rocky ravines and valleys, where they work out a subsistence for themselves.

They came to the council in a dignified way, and one of them opened a paper and

showed me a silver medal from Government and a copy of the New Testament. They said they had some things to say to me. They wanted to ask for a few things. "We do not ask rations," they said; "we do not care to go to the Fort and be pushed aside by soldiers and treated like dogs. We do not ask you to feed us, but we would be glad to have you give us a few more wagons and a blacksmith to mend them. We do not know how to do that. We want to have a school for our children, and if you would give us a sawmill along with the gristmill that we have we should be glad. We wish that you would run a wire fence across the eastern boundary to keep out the white man's cattle. I think that is about all we ask. We would be glad if you will do these. We would like to be free from being charged with the iniquities committed by white men." I sympathized with that sort of sentiment. I will tell you simply this, that if these young men and women of this people all over the country can be put into our schools and kept there until they have become educated—there is in them the same kind of fiber that is in your soul and mine—they will go out to do their work in a manly and independent way. It will take time, but it can be done. I ask any man to go to Carlisle and look at the 775 young men and women there under the admirable management of Captain Pratt, in the schools and in the shops, and come away without feeling that he has been in the presence, not of Indians, but of men and women, in possibility at least, the same thing I have found everywhere.

Let me give you one other illustration. Take the Poncas. There are about 500 of them, and about 100 children would be the average number that you could expect to find in school among white people of that population. Yet I found 130 children in school there, almost every child of school age.

I visited not only the schools, but very frequently the homes. You will find the tepee, but you will also find alongside of it the frame house. If the children can continue in school, and the school work can continue 5 years as it is to-day, the Poncas will have become an English-speaking race, and prepared to battle for themselves.

So, I say, in this great problem that we have before us, in so far as it can be worked out by human agencies; in so far as we can control the environment in which the Indians are placed, and educate all of the children, and do it thoroughly; if we can then help them in the processes of irrigation and of farming under the difficult circumstances in which they are placed, having been crowded onto the most undesirable land of the country; if we can extend the system until it shall comprehend the whole mass, and continue it for 10 years, there will arise a new generation of English-speaking, industrious men and women, and the problem will largely be solved.

One word as to the present system of education. There are several Government schools off the reservations, like Carlisle, and if there is any man in this land for whom I have profound respect it is Captain Pratt, who has compelled the American people to recognize that the Indian can be educated. There is a school at Haskell, one at Genoa, one at Albuquerque, and one at Chemawa and others off the reservations where the children are brought into contact with civilized life. Then there are the reservation boarding-schools, which are better to-day than ever before, and there are day schools which have been strengthened at every point. The buildings have been repaired and enlarged, the farms have been extended, the industries have been increased, and all the schools have been brought into system and relation with each other. It needs that this shall be extended until it shall become commensurate with the task before it. On that I will not enlarge. But there ought to be at least 50 per cent. more money appropriated for it than last year, and Congress will give it if the intelligent, Christian people of the country ask for it. Will you not help us in this thing? Will you not give them the moral energy so that they dare to do it? Congress dares to vote any amount of money that the people ask for. It is your money; they will *not* vote it unless you tell them to; they *will* vote it if you ask for it.

Then there ought to be a compulsory education law. No man dares say that the Government schools are not good schools. Dr. MacVicar says that he believes in teaching the Bible. There is not a Government school where there is not also a school for the pupils on Sunday.

As for the contract schools, I found on coming into office that there were a number of contract schools carried on by religious bodies. I said that I did not regard the principle of appropriating money for denominational schools a wise one. I never have thought so, and I do not think so now. Twenty-five years from now men will wonder that this was ever done. Notwithstanding, I found these schools in existence, and I have never uttered a word either in public or private about suddenly destroying that system. There was appropriated a year before I entered the service \$530,000 for contract schools. I granted the first year \$562,000, and this year I have signed for \$570,000.

But I do not believe in the system. It is utterly untenable. Yet I have not felt it wise to disturb good schools even with a good principle. And if I were called on

to sign contracts for those schools, unless I saw some instance where I thought it ought to be changed, I should do the same thing next year; but I do not believe in extending the system, and I want to say to Dr. Kendall and these other representatives of religious bodies—and I have spent many years of my life in raising money for Christian education—I believe the churches would spend their money more wisely if they spent it in missionary work rather than in the secular education of Indians. That is my opinion. I said to the Presbyterian representative, you have a Presbyterian school; I will help you on with it; but I think you are wrong. I think the same money used in different directions would give better returns. I say this, not in hostility to the churches, but because I believe eternal principles ought to be followed, and because history has taught some things that we ought to learn. The churches can do better by working independently on their own lines, paying their own bills, sacrificing for the sake of the cause, prosecuting their work independent of the Government.

I wish the Christian people of the country, the Christian people of the United States, would rise up in their might and majesty and say, "We are the people of the United States, and we demand that our representatives at Washington shall conduct this matter of Indian education on high, Christian, and economic principles." The Church should be separate from the State.

I want to say that one thing that touched me very much in my visit among the Indians was the beautiful Christian missionary work. It is a hopeful work. I came back, however, remembering that there were thousands to whom no Christian missionaries have ever gone; and when I saw those thousands asking about the Messiah, and not a solitary Christian voice had ever been lifted up for them, I said, "Does the Christian church of America understand what it is doing?" One of the most interesting meetings I ever attended was of about 75 men of the Kiowas, Wichitas, and Apaches, that assembled to talk about the Messiah. They were a fine looking set of men, and they sat and listened to the missionaries for more than two solid hours, as they told them they were mistaken about this new Messiah, and told them of the true Messiah. It was one of the most interesting assemblages I ever looked on, and when I saw these people disperse and go about their business and return to their peaceful avocations after listening to these men of God, I said, what I repeat, that if there had been a Christian missionary at all the agencies and all the central points, simply to lift the voice at the right time and guide these people in the true way, there would have been no Sioux trouble.

Captain Pratt, of the Carlisle school, was invited to speak.

Captain PRATT. I realize the force of the passage which instructs us to stir one another up to good works. I was a little afraid to come down here at this juncture, lest some one might say that I ought to be out in Dakota. If it were necessary and I were ordered there I should go promptly, and I can also say that if that too were necessary I should be able to take from the Carlisle school 350 young men whom I could lead into as much danger and with whom I could do as much execution as with any soldiers in the Army of the United States.

I have listened with a great deal of interest to the addresses that have been made. What I have to give you is evolved from an experience of nearly 24 years in handling Indians.

Quannah, one of the principal men of the Comanches, is the son of a white mother and a Comanche father. His mother belonged to one of the first families of Texas, and lived in the central part of the State. The Comanches, in one of their raids, captured her when she was about 15 years old. She became the wife of a young Comanche of some importance, had a number of children, forgot her mother tongue, and was lost to her people for many years. Finally she was discovered and persuaded to return to her childhood's home. She spoke only Comanche. Her habits and dress were entirely those of the Comanche Indians. Her relatives were very kind, dressed her in the garb of civilization, and treated her with every mark of affection. She was not long with them before she showed discontent and finally disappeared, and alone traveled the hundreds of miles between her relatives' Texan home and the Comanche Reservation.

Among the first students brought to Carlisle in October, 1879, was a light-complexioned boy, about 16 years old, to whom we gave the name of Steven. He came in blanket, leggings, and moccasins. His hair was long and matted. He was as dirty and as much covered with vermin as any in the party. He spoke no word of English, but could speak the Sioux language with as much fluency as the others. His teacher found, as he developed, that while he had a good mind, he learned English with less readiness and made slower progress than many of the Indian boys who came with the same party and under like circumstances. When he was presented at Rosebud Agency as a pupil for Carlisle, inquiry developed that his father and mother were white people, and while crossing the plains to California their party had been attacked by Indians. His father was killed and his mother captured. Steven was born just after this event. His mother married an Indian, by whom she had other

children. When these facts became known a message was sent to the camp asking her to come to the agency to see the Carlisle school agent. She sent word back that she was an Indian now and did not want to come into the agency, but that she wanted her white boy to become educated with his own race. I know scores of such cases.

SAVAGERY IS A HABIT.

Carlos Montezuma is a full-blood Apache Indian. When he was 13 years old he was captured by the Pimas and brought to their camp, where he was offered for sale, a horse being the price asked. A traveling photographer, who happened to be in the Pima camp taking photographs, became interested in the boy and offered \$30, the price of a horse, which the Indians accepted. He brought the boy East and had him with him in his gallery in Brooklyn, Boston, and Chicago. He sent him to the public schools, and finally, through the interest of a lady of means, he entered the Illinois Agricultural College. He developed special aptitude for chemistry, and when he graduated a place was found for him in a drug store near the Chicago Medical College, where, as a clerk, he supported himself and earned the means for carrying himself through a course in the college. He graduated in 1888, and under the advice of friends put out a sign in Chicago. When General Morgan became Commissioner of Indian Affairs he heard of Dr. Montezuma, and offered him an appointment as physician for the Indian school at Fort Stevenson, Dak. The doctor accepted, and after about a year's service there was transferred to be physician at one of the agencies in Nevada, where he now is. He knows nothing of his native Apache language, nor is there a trace of Apache superstition or habit to be found in him. He is civilized in habit and thought.

During the campaign of 1874 and 1875 against the Cheyennes, Kiowas, and Comanches, in the Indian Territory, two of our companies ran into a large Cheyenne camp on the border of the Staked Plains near the headwaters of the Washita River. The Indians vastly outnumbered the troops, and the troops, by rapid retreat, barely escaped being annihilated. Two soldiers were killed and left on the field. When the companies reached our main camp, some 35 miles distant from the Indian camp, our whole force was at once ordered out and moved on the Cheyennes. The Cheyennes had, doubtless, followed the troops and knew of our larger command, so that when we reached their camps they had fled to the Staked Plains. We found the bodies of the 2 soldiers, and, as I had command of about 80 Indian scouts and held the advance of our troops, I was the first to enter the vacated camp. The 2 soldiers had been scalped, and near the center of the camp, on elevated ground, I found a pole about 10 feet high on the top of which was the fresh scalp of one of the soldiers, while the sod around the pole, for a distance of 20 feet or more, was all worn out by the dancing of the Indians. I found out afterwards from the Indians that their women and children had danced all night around that scalp. Among those dancers was a lad of 10 or 11 years. Some time after the war, when these Indians had come in about their agency, this lad was induced to attend the agency school. On the opening of Carlisle, in 1879, he was one of the first pupils. He was bright and capable, advanced rapidly to the higher department, and in time became sergeant-major of the cadet organization. After being eight years with us he married one of our girls, a member of another (the Pawnee) tribe. Both he and his wife, having established themselves in the confidence of the white people through our outing system, he found employment and went out from us to live in a community near Philadelphia. He has now been in the service of a responsible business man for three years. He has arduous duties to perform which require him to get up at 4 o'clock in the morning. He receives a salary which enables him to support himself and his family. During these 3 years neither he nor his family has cost the Government of the United States one cent. Both he and his wife are respected members of the church and community where they live. He pays his taxes and votes. He desires to remain among civilized people and follow the pursuits of civilized life. He can talk of his former savage habits and the habits of his people, but he despises them and deplores the pauper condition into which his people have been forced by the system of control and management pursued by the United States. I know scores of like cases, Cheyennes, Comanches, Arapahoes, Kiowas, Sioux, and others of the most nomadic tribes.

CIVILIZATION IS A HABIT.

French scientists wishing to discover what language would appear in a child if it never heard any language, isolated an infant under the care of a mute. The child was not permitted to hear a word of any language for 8 years. It was then found that it could imitate with great perfection the songs and calls of birds, of animals, of insects it had heard, but could speak no word of any human language. I add this to

the case of Quanah's mother, of Steven and his mother, Dr. Montezuma, the young Cheyenne, and to hundreds of other like cases within my experience and knowledge, and am forced to conclude that

LANGUAGE IS A HABIT.

Sixty of the much despised Chiricahua Apache youth who came to Carlisle 4 years ago destitute of English, and in the rags, dirt, and ignorance of the savagery, after a limited training and education in our school, have gone out from us and for 2 years past have been scattered among the homes of eastern Pennsylvania earning their own keep, and in most cases something more. They are in the public schools; they have learned English; they enjoy the new life, and the people like to employ them. They may continue indefinitely and daily improve their condition, constantly rousing and raising their standard of manhood as only self-help can. Environment has had a like result in hundreds of other similar cases, under Carlisle supervision.

In every case within my knowledge the formation or change of habit has been brought about by environment. I urge, then, that we environ the Indians with our language and civilized habits, assured that they will adopt both and quickly become civilized. I know that if we leave them in the environment of the tribes and of their savagery they will remain tribes and savages. Of course they will. What otherwise is to change them? There is no heart language. There is no resistless clog placed upon us by birth. We are not born with language, nor are we born with ideas of either civilization or savagery. Language, savagery, and civilization are forced upon us entirely by our environment after birth. I will not even say they are forced upon us by our environment during the growing period only, for in the case of Steven's mother maturity had been reached, and in the case of Quanah's mother and of Dr. Montezuma and the young Cheyenne, much more than half the period before maturity had been passed before they entered upon new conditions. If, then, we continue to relentlessly consign to tribal surroundings and their savagery our small Indian population, and to carefully guard them on their reservations, as we are now doing we shall not lack material for Wild West shows which the gaping throngs of great cities may scoff at and the crowned heads of Europe patronize, for centuries to come.

Five million two hundred and forty-six thousand six hundred and thirteen foreigners immigrated to the United States between 1880 and 1890. The detailed census report is not yet out, and I can not tell how many tongues were represented in this vast throng. I have seen at Castle Garden, Arabs, Turks, Russians, Norwegians, Swedes, Germans, Italians, French, Spanish, and the representatives of a few other nations. They and their children are with us to-day, but where are they? Scattered everywhere in the very midst of the best environment of our America, they have abandoned their languages, their Arabia, their Turkey, their Italy, their Russia, their Spain, etc., with all their former habits, and have become Americans. Five million two hundred and forty-six thousand six hundred and thirteen foreigners made American citizens in 10 years! Two hundred and fifty thousand Indians who were Indians 10 years ago are still practically Indians. Why? Simply because we will not allow them the same environment of our America and our civilization. Twenty-one foreigners for every Indian. The foreigners made Americans and citizens by being invited, urged, and compelled to that consummation by their surroundings. The Indians remain Indians because they are walled in on reservations and compelled by every force we can apply, even to hedging about with guns, pistols, and swords, to remain Indians.

Suppose the 5,246,613 foreigners who immigrated to the United States in 10 years, instead of having been distributed through our communities, had been sent to reservations—each nationality by itself—would it be reasonable to anticipate that they would have made any material progress in becoming Anglicized and Americanized? It is only when we allow them to congregate in bodies together that they give us trouble. Scattered and in contact on all sides they become of us. Massed in communities by themselves they, more or less, oppose the principles and the spirit of our Government. The negroes are about thirty times as many in the United States as the Indians, and yet they were savages of a very low state when brought to this country. Now, through environment, they are English-speaking and fellow-citizens. With these facts constantly before me, I have come to look upon all plans which congregate and isolate the Indians from the whites as against their best interests.

It has been and is now most unfortunate that all of our church plans from the start were on the line of forming Indian communities. They are not now and never have been on the lines of disintegrating the tribes and inviting individuals to share with us the advantages of our development. Church leaders have largely led the Government, and are really, as I believe, much more at fault for the present condition of things than the Government is.

As early as 1633 Massachusetts passed a law giving the Indians the same rights to

property and the advantages of social and political association and expression that it accorded to its other inhabitants, but Elliott and others favored Indian communities. Patrick Henry endeavored to get a law in Virginia granting special favor to whites and Indians who would intermarry, but those who thank the Lord that all men are created of one flesh and blood, opposed and defeated it. To-day churches compete with each other in multiplying and enlarging communities of Indian converts. The aim is more to encompass the Indian with the Presbyterian, Episcopal, and the Catholic habit, than to get him into the American habit. I believe that if we should require the Presbyterians, Episcopalians, Catholics, and others to make the American habit supreme in all their teaching, training, and work among the Indians, and their Presbyterian, Episcopalian, and Catholic habits secondary, their zeal in Indian education and civilization would wane rapidly.

The United States Government invites trouble and postpones the consummation of its purpose to accomplish the American civilization and citizenship of its Indian wards when it places them for instruction in the hands of those who compel American citizenship and civilization to bow to creed. The abundant fruits of such proceedings are to be found everywhere in tribes who have somewhat advanced in civilization, and who, while drawing all the means for their support from the Government, still look upon it as an enemy. While they do not longer band themselves together to defend by force their savagery and tribal autonomy, they do cling to their autonomy, and by virtue of it make large raids upon the Government Treasury. In many cases on this line they meet with great success, but their successes only weaken and destroy them, for idleness, with all its attendant dissipation, necessarily follows.

It can not be disputed that the aim of every Government effort to educate and train the Indian should be not only in the direction of relieving the Government of the care of the Indian as a pauper, but to so fit and equip him that he may become a producer and help to support the Government. I feel assured, from long observation and large responsibility in connection with the Indians, that any expenditure of either labor or money on tribal lines is not only working against this result, but is building up a condition which will prolong the tribe and reservation and call for larger outlay. I have never known an Indian capable of meeting and competing with the whites in civilized business and industries who did not acquire such ability in actual association and competition with the whites.

The education of Indians in purely Indian schools will not bring the Indians into harmony with the other people of the United States, but is rather calculated to make them stronger to hold out and contend as a separate class. Especially is this the result in schools where the children of one tribe are brought together. Tribal pride and tribal interest are rendered more powerful by such a system. I am convinced, therefore, that it is bad policy, and wrong to those who will come after us and have to bear the burdens of government, to expend money in the establishment of tribal schools.

The Indian has a capacity in every way to meet the issues of civilized life at once. All Indian youth may readily be prepared to enter the common schools of the country by two to three years' course in Government schools established for the especial purpose of bringing them to this condition of fitness, and having once entered public schools the way is open for them to remain and go up head. Such schools, and all our higher schools, are now and always have been open to the Indian. Harvard and Dartmouth Colleges were started in the interest of Indian education.

The door to education has never been closed to the Indian. The whole 40,000 or 50,000 Indian youth may now, if they will, distribute themselves among the schools of the country. There need not be another special schoolhouse built for exclusive Indian education. We are wrong in giving so much emphasis to schools, and in anticipating that they will so materially prove a cure-all for our sore Indian problem. Work and self-support will prove far more potent solvers.

The negro, forbidden an education by law, worked his way into citizenship and manly self-support. The Indian, with Harvard and every school in the country open to him, is still an impotent. We must not hope that the training in industries of industrial schools will achieve the end sought, however good and thorough. The competitions of labor, and these, too, with the very men he is to contend with industrially, are absolutely essential. We do the Indian no kindness to hold him away from this competition, for it is this very experience which is to develop him.

Years ago our recruits for the Army had to pass from one to two years after enlistment in training schools to learn their duties as soldiers. Experience proved that to be unnecessary, and now recruits are hastened forward to their companies and placed on duty at once with old soldiers, which proves to be a vastly better, as well as a much less expensive school. So, too, will the practical and everyday lines of labor prove the best school of industrial training for the Indian. Practice beats theory always, and the best way to resume is to resume.

Professor PAINTER. What is the value of the school education that the children get when "outing?"

Captain PRATT. In many country schools they are not advanced in books as rapidly as we can advance them at Carlisle, because of poor teachers; others advance much faster because of good teachers and association with the brighter minds of their fellow students. The ordinary country school is not a good educator. The education in work, in self-respect, self-support, and in the confidence which will enable a boy to move out from his tribe and become an individual, is incomparably better in every way than any school can give. Our children thus out have earned during the past year something over \$15,000. Of that they saved about half.

My thought is in the line of individualizing the Indian, of making him a unit in himself. I do not care what plan we bring to bear, but every plan should have in view the idea of separating the Indian from his tribe. The Indian tribes can be and ought to be made to disappear, and individual men to appear in their stead. The Indian Bureau ought to disappear, but the more offices we make the more important the bureau becomes, and the longer we will continue the Indian as an incubus, that the bureau may live. The Indian is not asked to be of us nor to stay with us, hence he is in the way and a trouble. Instead of being a part of them he stands in the way of progress, of commerce, and all our present contrivances are calculated to hold him to a separate and special life. His good health, his future as a man, the development of his brain, of his muscle and his skill, the prolonging of his life, all turn on his becoming an individual and part of the nation.

Dr. STRIEBY. Suppose your theory were adopted, and an effort were made to put every Indian child among the white people, how far could that be done, and in the meantime shall we stop everything else until that is done.

Captain PRATT. No, not at all; I would require you gentlemen of the church to do something along this line.

Dr. STRIEBY. Do what?

Captain PRATT. Something at individualizing the Indian, and not be forever making separate communities of Indians of him.

President GATES. The most interesting thing that I have ever met in connection with Indian affairs was looking over with Captain Pratt the reports received from families who had taken Indians. The memory of that has been with me continually. I think it a very hopeful method. I think the most hopeful thing that has been done is the paying of \$10 a term for Indian scholars attending white schools.

Captain PRATT. I agree with that, but there is always danger that we relieve the Indian too much of his duty to help himself.

President GATES. How many Indian children do you think could be taken from their families and scattered through white families in this country between July of this year and next?

Captain PRATT. I could put 2,000 or 3,000 children out.

Dr. BARTLETT. Suppose you had all the money and power to solve this question, how would you solve it?

Captain PRATT. I would persuade the Indians to emigrate into civilization and stay there.

Dr. BARTLETT. How would you go at it?

Captain PRATT. By the same methods we persuade foreigners to come from other countries to this. We make it to their interest and to the interest of their children. I would in the same way encourage and persuade the Indians to scatter through the country. The old ones would in some cases continue paupers on our hands, and would have to be cared for; but not near so many as now, and having opportunity to improve and a future as individuals offered to them, many of these would soon be transferred from the pauper to the producing side. There ought always to have been a system of inducing the Indians to go out into civilized communities and stay there. The continual invitation has been and is now to go back to the tribes and to the reservations. I would invite them into our homes and our communities, and ask them to stay, earn, and live like the rest of us. I take this position with my students all the time. It may be treason to their tribes, but their future as individuals is the all-important thing. I want them to become men. Let us have Indians who can stand up among us as equals, and say, we are men and Americans, as the blacks do. That has been the spirit that has animated me.

Mr. BLACKBURN, of the Indian Office. What proportion of those whom you invite to stay East do so?

Captain PRATT. Under pressure of supervision, relations and annuities from the Indian Office, and from missionaries and other adherents of tribal autonomy, most of them go back, but some stay.

Miss GRACE HOWARD. How many children would be allowed to come? I think the parents would fight before they would let their children come.

Captain PRATT. Not at all; Indians have much better sense and judgment than they get credit for, and when it is made plain to them that their best interests are in

this direction they will move this way. Every school teacher and every agent should be imbued with the idea of breaking up the tribe. The question of land cuts too big a figure. It is tied around their necks and sinks them. I think an Indian should be able to own land and utilize it, though living in the 'city of Washington, equally as well as a white man. Let him rent it or lease it; if his personal interest is served by his absence from it, that will help both him and the Government.

Dr. MACVICAR. Is't your theory absorption? In the course of your discussion you have compared the Indian with the negro. Do you press the matter of the absorption of the negro?

President GATES. We are discussing the Indian. But if anyone can dispose of one race in five minutes and of another in five minutes more it is Captain Pratt.

Captain PRATT. If we are to have peace and equal rights in this country there must be absorption. The Indian is only 250,000, and there is no color objection to his absorption. Why make one?

Dr. WILLIAM HAYES WARD. I have here an extract from Father Craft, who brings a most sweeping accusation against the management of the Indians by the Department.

Dr. Ward asked if Commissioner Morgan would be willing to reply to this in the evening.

Miss GRACE HOWARD. I have been working among the Indians but three years, but I have again and again heard the Indians urged to go into the towns and make of themselves men. But there are not many opportunities for them. One of the best things to do is to give work to returned students, and if they can work in the East it is better that they should do it. I have never heard a missionary or a teacher urge one to stay on the reservation, unless he was specially fitted to do missionary work. The best scholars are certainly the eastern scholars, and I believe that there is no better school than the one at Carlisle, though my own work was at Hampton. But we can not send all the children there. Parents will not even allow them to come to our boarding schools. The day schools are not equal to boarding schools, but they are all necessary. I believe in them all.

Captain PRATT. So do I.

Miss HOWARD. I have a mission home as well as a school, and the Indians are there constantly and talk with the greatest freedom, and I hear the question constantly, What about the promises to the Sioux—are they not to be fulfilled? Perhaps I misunderstood it at the time, but I was at Crow Creek and Lower Brulé, and I understood that in less time than this something was to be done for them. I understood that farm implements, cattle, and horses were to be given to them, and something to make their homes better. They wanted yokes and chains and oxen and American mares. I have seen nothing of this extra help at the Crow Creek Agency, although they expected it before this. Where is the responsibility to be laid? Our boarding school would not have had one pound of rations had not the agent telegraphed for a special fund for rations. I have had no rations at all the last few weeks, or have had them only at personal expense. I do not believe in rations for Indians, and I should be glad to see them taken away from all the young people, but this year aid had to be given to whites as well as Indians in Dakota and Nebraska.

I have seen the Indians working at their crops day and night, but it was of no use. Even our hay failed. It usually has brought quite a sum. There is nothing to hunt and without crops the people are starving, not from want of work, for they have done good work, old and young alike. I would like to have some one tell me why the appropriations are not made so that the schools can be carried on without having special work done for them. The Indians understand things better than some suppose. They are quick-witted and unusually observing and they say when we have a good agent he stands by them and gives them an opportunity to work and takes their part in disputes with white people. I do not believe there is a much better town than Chamberlain. We have a good set of people there, but even there our wood is stolen and it needs a fearless agent to stand by the Indians. Such a man we had. He was kind-hearted, willing to do all he could. Of course the Indians regret the loss of such a man. In the same way we had an intelligent and good physician who steadily worked for the Indians, but we lost him. Somewhere the responsibility must lie. The Indians object to these changes.

Captain PRATT. If you would start them on my plan each man would be his own agent.

Miss HOWARD. I have done my share; I have adopted one child and have him in my home in New York. It is not my fault that more have not done that.

We need a boss carpenter and a boss blacksmith, but the agent should see to it that the positions underneath are given to the Indians. There ought to be more work for them. What if it does cost? The Indians are capable of self-support, and the people of Chamberlain depend on the Indians largely for trade. I know a great many merchants who will give credit to no one but Indians, and I heard one man say that with all the credit he gave he did not lose \$20 a year. I heard a hardware mer-

chant say that 2 years ago when the Indians had crops they bought 4 self-binders. Every cent has been paid for those, but for the great numbers sold to emigrants he had not received one cent. I hope our Indians will not fall to their level.

Professor Painter was next invited to speak.

Professor PAINTER. What I have to say I will connect more directly with the Osage Agency which I have recently visited. I am largely in sympathy with Captain Pratt, and have been for a long time. What I have to say may seem to antagonize what he says, but I think it really favors it. Before I went to the Osage Agency I cut from a paper the remarks of a man who spoke of the utter failure in educating Indians, and referred especially to the Osage Agency where he said 50 or more graduates of the Carlisle school had returned, not one of whom would talk English, and that all returned to their tepees and blankets. Now I doubt if a single Indian ever graduated at Carlisle from the Osages.

Captain PRATT. About 41 Osages were with us about 2 years when our friend, the former Commissioner, transferred them to the Pennsylvania mountains, Martinsburgh, and most of them returned from there. Some did come back to Carlisle, but we did not have any graduate. I do not think we ever had an Osage there to exceed 3 years; how much they could learn in that time you can judge.

Professor PAINTER. It was not true that they did not speak English. One of the most intelligent and bright of the girls who came back was married to another Carlisle student. I saw a photograph of her taken in Indian dress, a blanket, paint, etc. She and her husband have built themselves a house, costing \$1,100. They have books and papers and are very comfortable. I do not know why it is thought necessary to judge of the civilization of a woman by the dress she wears. She must conform to the fashion of the people among whom she lives. It is difficult for any woman to stand out alone against the community. I saw a little girl at the Osage Agency who had been away several years, and when she came back she could not speak a word of the Indian tongue. Her father was very anxious to see her. When he came he was dressed in Indian costume—no more on than the Osage law required, mostly paint. She shrank into a corner, and did not understand a word that he tried to say. He tried to take her home, but she escaped and went back to the agency, and I have a letter from her asking to be sent to Haskell again. She was educated out of the Indian entirely. This may be used as an argument against the school—that it breaks up the connection between parent and child—but it proves the position of Captain Pratt that they can be educated out of Indian ways. The keeping up of the reservation system destroys the work we are trying to do. The work can be done when you get them away from that, but then you thrust them back into these conditions and much of the work seems for a time to be lost.

I have visited a good many schools during my recent trip, and found many of them good schools. All that General Morgan is doing to make these schools good ought to be strengthened. I have read the report of the Mohonk Conference, and the trend of feeling is all in the direction of Government as opposed to contract schools, and the excellent character of the work done in these schools at present strengthens the argument in favor of purely Government schools. But who is going to be the next Commissioner of Indian Affairs? There must be a permanent and responsible head in this effort to civilize the Indians. Unless we have permanency we are making a great mistake. The time has come when we must throw our emphasis on this point. We must have a system that will take this out of the control of politicians and make it a civilizing bureau.

The next subject taken up for discussion was, "How can we aid in promoting the giving land in severalty?" and was opened by Miss Alice C. Fletcher.

Miss FLETCHER. The question of the 'Indians' lands, I think, is the real Indian problem. It has been proven over and over again that the man can be educated and civilized. There is therefore no problem so far as he is concerned. But his possessions are a real problem and a difficult one, demanding careful thought in legislative and executive management. The problem is not merely concerning the quantity of land, but the quality of the land. The latter phase of the question will more and more be forced upon the attention of the friends of the Indian, from the fact that two-thirds of our Indians are living on land not adapted to ordinary farming, and that will require management in order to gain a living out of it. The law giving land to the Indians individually, took hold of the question of the realty of the Indian, his hereditary possession of real estate.

That law was based on the best theoretic knowledge that could be brought to bear upon the subject. There has now been practical work done under it, and it is a great credit to the inspirers of the act, and to those who drew it up, that they did their work so well, that so little has to be undone. I hope I may be pardoned for speaking of an important measure pending in a conference committee of the two Houses, and which I sincerely trust may be brought to a happy issue; the readjustment of the quantity of land given to individuals. The law as it now stands makes a distinction of age in reference to children. It also gives the land of the husband and wife to the

"head of the family." Our law knows but one head, and that is the man, and this leaves the woman entirely out. While our laws may protect the woman in her share of her husband's realty, the conditions on Indian reservations and over Indian lands are such that her share is placed in great jeopardy.

I will not take time to give you illustrations of this statement, but it does result disastrously. Drawing a line with reference to the age of the children is unfortunate. By the law those under 18 receive 40 acres, and those over 18, 80 acres. The children, who are all more or less under school influences, are likely to profit most from their land, and yet their's is the smallest amount; so that the acres are in inverse ratio to the benefit the allotment is likely to be to the people. Allotment is a slow piece of work, the best that you can do. It is almost impossible to allot a reservation inside of 1 year's solid work, and that means 2 years or seasons in the field. Many reservations owing to their size and character will require more time. Office work consumes the better part of another year, so that from the time a special agent enters on a reservation until the trust patents are delivered, the better part of 3 years has passed. Therefore the child that is allotted at 14 or 15 years of age receives a patent for only 40 acres when he is 18 years of age.

Forty acres is not sufficient for a living except in lands where the conditions are peculiar, as in some sections of California. Therefore the present provision does not give enough land to the child. Moreover, the unequal distribution by reason of age makes trouble and hard feeling when the allotment is over. It is much better to make the amount the same for men, women, and children of all ages, and that is the aim of the amendment which is now before the conference committee of Congress, and which, I trust, will become a law before very long.

When one goes out on a reservation to allot it, he is apt to find the agency the center of all the civilizing influences, and the people clustered near it. Sometimes there are native villages that are native centers on the reservation. But in every instance, even before allotment comes to them, the Indians are living upon small tracts of land. These little farms are insufficient for the permanent allotment of the family. The result of it is that allotting land in severalty generally means an era of pioneering among the people. You may give them what little fields they have already cultivated, but you can not enlarge about them. Another tract has to be taken.

I have often found also that the Indians have located in a disadvantageous way in regard to reaping benefit from their lands. They must have their permanent homes where they will be successful in the future, where they can become not only self-supporting, but more, because civilization always means *plus*. It looks to the future. It is not enough to have something for to-day, but something in the way of capital must be built up; the work must be enlarged year by year. I have therefore always found it necessary to institute an exodus of the people out upon their best lands.

Sometimes it has happened that in starting an agency on a reservation it has been placed near a river, some navigable stream, that being the way of communication, and the Indians have been clustered about the agency because it was more convenient. Afterward a railroad comes in and changes the entire front of the reservation, and the Indian has to go out and start afresh if the allotment is to mean anything to him.

That has been the case among the Omahas and the Winnebagoes. It was so with the Nez Percés. Their best lands were on the northern part of the reservation, where there was not an Indian farm or settlement. The rich land where crops were really sure was not touched. No Indian was over there. It was a long way from the agency, and it was land that was very serviceable to the white people, and they were desirous to have no Indians there. When I spoke here last year I reported that I had allotted a large portion of that land, and that I had succeeded in putting out there a colony of some of the strongest and best of the Nez Percé Indians.

When I went back last spring, I found that two-thirds of the allotments had been thrown up, and the reason was the pressure that had been brought to bear upon these Indians. It was the pressure of the white settlers acting upon rings within the reservation. The allottees were frightened by outsiders, and their fright was not in the least soothed or allayed by the insiders; I was all summer until fall getting these people back again, square in the face of this opposition. Whether I shall find that these folk have stayed when I go back to complete my work this year I do not know. But I know some will, for I have persuaded them to make improvements, and improvements hold an Indian as much as a white man.

You have asked what can be done to help distribute lands in severalty. Help the allotted Indian as soon as he is allotted. Do not wait until his patent is given to him. If the wordings of appropriations are such that the Commissioner can not touch the funds to help until the allotment is confirmed, you may almost as well not appropriate any money, or pass the whole thing over as a farce.

I began with the Nez Percés 2 years ago. It will take all of this year to get through, and another year to get their patents. It must be 4 years, therefore, before

a man can have a wire fence about his allotment to keep the white man's cattle out of it, or build his houses, or sink his wells. You must help the man when he starts out; there is no use in waiting until his courage is gone, until he has had time to disbelieve every word of encouragement that you have ever said. This is one of the most important points. If help is to be given, it should come at the time it is needed, and the time it is needed is when the allotment is first made, not when cabals have come about the man. Fence in every allotment that I make, and the white man's cattle and cabals will not be half so bad.

There is always a set of Indians ready to be worked on by those who are ready for mischief. There are always men ready to say to an Indian, "if you take such and such land you will have trouble."

Question. What kind of trouble?

Miss FLETCHER. They will drive a needle behind the ear of his best horse. The horse dies, but there is no sign of what kills him. Or he ties a hair tight about the tail, and it worries the horse so that he can not eat; and he finally dies. That is the way Indians can be persecuted. I have known reservations where agents and employes have been in collusion with cattlemen outside.

President GATES. I hope such things are promptly reported to Washington.

Miss FLETCHER. That is not my affair.

President GATES. They ought to be reported.

Miss FLETCHER. I am only making a statement.

Mr. MCMICHAEL. This plain talking is refreshing. When practical workers like Captain Pratt and this noble lady begin to tell us about these wrongs, we would like to know what they are.

Miss FLETCHER. I have made the statement, and it is true. Permit me to give details first to the proper officials, who can make them public if they choose.

Dr. KENDALL. What does Miss Fletcher mean by saying that she wants us to help? What, for instance, can I do?

Miss FLETCHER. As you and all here are American citizens, I wish you would all be so kind as to say to your Representatives and Senators that there must be a way provided for helping immediately Indians who have been allotted. There has been an appropriation of I forget how many thousands of dollars, but it can not be used until the allotments are approved by the Secretary of the Interior, and the Secretary of the Interior can not approve them until they are all done, and it is frequently 3 years from the time a man first starts out in a new place, with new country all about him, before he can get any help.

I know there are practical difficulties. Nevertheless I believe that with our Commissioner's ability he could be trusted with discretionary power. The Commissioner can find out the details of the matter, and apply immediate help when, in his judgment, it is proper. The allotted Indian stands as a pioneer, and the better his lands the harder is the fight, and the more need he has of help to fence his land, and to have better cattle and horses issued to him. The heroism of these Indians who launch out for themselves, and start homes in the early work of allotment is such, that I assure you you can not honor them too much. I could tell you a harrowing tale of what these Indians have suffered in standing for land in severalty, for individuality, for manhood, not only from those in their own midst, but against influences on the outside.

Now that I have said so much of bad, and thrown out such accusations against some on the border, I want to add that I trust they are exceptions, for I have found some most excellent men and women on the border. Many of the settlers are old miners, and some of them have picked up stray Indian children and brought them up as their own sons and daughters. I want to bear tribute to these rough-handed and kind-hearted people on our borders that show how human nature and kindness are to be found everywhere. It is the greed of the cattlemen that I criticize. I tell you a truth when I say that two-thirds of the Nez Percés lands should be allotted as grazing lands; but I can not do it. If I do my allotments will not stand. Why? Because the people of Idaho will not allow it. It would grade the land down. It would hurt the "boom" in Idaho. That is true. A great portion of the soil is not over 8 inches in depth. What are you going to do? The farms must lie fallow every other year.

No man pretends to do anything with 160 acres; he has 320 or more. He puts 160 in crop one year and lets it lie fallow the next; but if I should give every Nez Percés 320 acres it would be impossible to have the allotment stand. Here again comes in the question of the quality of the land. Here will come in also the question of irrigation. How shall the Indian be guarded in the great schemes of irrigation which must soon be put in shape all over that portion of our country? He has got to be represented there or he is going to suffer. Moreover, these appliances will require a wider education on the part of the native people that they may know how to manage these things. The question of the land, I repeat, is the real problem.

It is a question with white people what to do with their land in this region of our country. And here comes in the necessity of permanency in official tenure of those

who have charge of Indian matters. For they are going to involve schemes, and plans, and methods that have to be carried forward in a manner that shall be unbroken in design.

When patents are granted to the Indians, they become a part of the county in which they live. The agency system was organized for very different conditions for the dealing of one man with the Indians. The Indian has been taught to do only what he was told to do, and now without any training touching his responsibility he is thrown by allotment directly into the county. It is not right to the white settlers; it is not right to the Indian. He should be prepared for this change.

Here comes in the necessity for instituting on the reservations such methods as shall teach self-government, individual responsibility, and that a man's actions carry with them direct consequences that no outside power can change. These are lessons which it becomes an imperative duty to teach on every reservation that is to be allotted. It will be a most unpopular movement. It will be a hard thing to find officers to arrange for their own burial, for that is practically what it is. I presume it will be a difficult thing to put it in force. Nevertheless, I assure you from what I have seen, and from my own practical experience on different reservations, it is most necessary, and it is cruel and hard toward the Indian and his neighbor not to do it. You have started to civilize the Indian and you can not stop short of the end. And the end, as we all know, comes down to the individual, to the making of the responsible Christian citizen.

Miss Kate Foote was asked to speak.

Miss FOOTE. I have not had the personal experience in allotting land which Miss Fletcher has had, but I came on the want of it among the Mission Indians. The business that took me to California was the special report for the census, and in visiting the different reservations I saw how much the need of a United States survey existed there and also how ready the Indians were for the allotment of land. The Eastern sentimentalist has begun to receive a little attention and respect in California since it is proved that we are practical after all. This feeling shows itself in the churches, for this winter some of them were ready to give Christmas cards to Indian schools, and at Riverside they are talking of sending an assistant missionary who will help the Government teacher, who is overworked, as most of them are. The question of allotment is peculiarly interesting there, because a great many of the Indians do not live on their reservations. They are in pocket cañons. I went to one where there had never been anything but a trail, but they had built a road. I wondered how they could live at all. But a white man had come in and was trying to drive them out. They had no rights there under the law. They need not only the incentive of possessing their own land, but they need to have land given to them. That will be the solution of the question in California.

Ex-commissioner Price was asked to speak.

Hon. H. PRICE. I have listened with a great deal of interest to what I have heard. The difficulties that environ the question have been made very evident. I suppose a stranger would say, why don't they do the things that they say need to be done? When I was appointed Commissioner I had been 10 years in Congress and I supposed I knew something. I said to myself I will do so and so. But I had to learn, what I presume Commissioner Morgan has learned, that I could not do anything until I asked some one else, who was as likely to say no as yes. The Commissioner occupies the position of a man who wanted to hire out and was willing to do any kind of work. He came to a tanyard and there they hired him. Those days they had to break the bark up by hand before they could use it. He asked, "What do you want me to do?" "I want you to go into the house where they grind the bark and sit down on a stool," said the employer. "Is that all?" "Yes." "What is that for?" "So that they can break the bark over your head," was the reply. That is about what the Commissioner of Indian Affairs is for; they break bark over his head.

Miss Fletcher has outlined something that a business man, the manager of a railroad, or a banker or any other business man in the country, except Government business men, would do before this time next week. But you can not do them. When I was Commissioner a man wrote to me that he had broken his plough and it would cost 50 cents to mend it. But he knew if he had it done his account would not be passed unless he got permission from the Secretary of the Interior. He was going to guard himself, and he wanted to know if he could have that plow mended. I had to write to the Secretary of the Interior, who has more business than four men ought to do, to ask if the plow could be mended, and by the time he got round to answer it and give the permission and have it reach the man 2,000 miles away, the country was all frozen up. It would be flattery to call an individual a fool who should conduct his private business as the Indian affairs are conducted by this country.

An agent dies, they will die some times. He has been getting \$1,000, \$1,100, or \$1,200 salary. What is to be done? The Commissioner can do little about it. He has to ask the Secretary, and the Secretary has to ask the President, and so on.

Miss Howard has a complaint against the Government. Congress ought to have

made appropriations for the Indians not later than April. They did not make them, and they did not get their goods into New York until the snow was flying in the Northwest.

Professor PAINTER. One agent was made glad by an invoice of straw hats that should have come in the spring.

Mr. PRICE. There is too much machinery. One reason why we do not have better agents is that we do not pay them enough. We want \$3,000-men for \$1,200. In 1884 the Commissioner of Indian Affairs recommended in as strong language as he knew how to use, that Congress should prevent the sale of arms and ammunition to Indians. How much attention was paid to that? About as much as to the north-east wind. That is the reason why you have this Sioux outbreak.

Miss HOWARD. If they had not had firearms they would have starved, because they have had to shoot most of the food they have had.

Mr. PRICE. They are going to disarm them now. Now that they have bought them for themselves it is right to take them away! I do not know how you are going to improve things, but if I could make a law I would put the Commissioner of Indian Affairs into office and tell him to do thus and so, and if he did not do thus and so, I would take him out. But that will not be done. I talked to President Arthur about this and he said, "You are right, but it will not be done," and it was not. Meantime there will be talk, and talk, but you will be like the negro with his prayers, you will have your labor for your reward.

President Gates said that there must be acting as well as talking.

Adjourned at 6 p. m. till evening.

EVENING SESSION.

The evening session of the conference was called to order by the president.

Commissioner Morgan was asked to speak with reference to the charges made against him in the newspaper clipping which was read in the afternoon.

Commissioner MORGAN. I have not been in the habit of paying any attention to any attacks made upon me in my official character. I have supposed that these attacks were a part of the perquisites of the office for which I should be duly grateful—to be taken as a means of grace. I would not answer them now, but they make certain charges regarding a Government official.

The first statement is that all these troubles are traceable directly to the outrageous conduct of the Indian Department, culminating in the blunders and cruelties of the present Commissioner Morgan. That is very vague and a perfectly safe charge for any one to make. I do not claim to be infallible, and what particular blunders the writer means I am not able to say. I think it would be fair if he would specify what they are. As to the cruelties that I have practiced I am equally in ignorance as to what he means. I do not see that there is any answer to this charge necessary, except to ask for a statement of the specific blunders and cruelties of which I am guilty.

The next charge is more specific. It purports to be an interview in which it is asserted that the Catholic sisters and brothers who have been in the Indian country and living among the Indians and exerting a good influence, have been interfered with by me. This account says Commissioner Morgan made an attempt to remove all these Catholic influences, to dispose of the holy sisters and fathers and their good work. That had the effect, so Father Craft asserted, to displease the Indians and increase the feeling of dissatisfaction. Let me say regarding the persons of sisters of charity, or brothers, or anybody else on Indian reservations doing work of this kind, that I have in no possible sense interfered with their work, nor have I desired to interfere with it, and the statement is absolutely without even a shadow of foundation. To show you how false it is I may say that I have of my own accord continued in the public schools' service a large number of the Catholic sisters who are to-day drawing pay from the Government for doing this work. The school at Green Bay is wholly under the control of the Catholic sisters. At Fort Yuma the Government school is taught by Catholic sisters, and I might mention quite a number of others. I repeat the fact, having thought it over all the afternoon, that the charge that I have in any degree, directly or indirectly, laid myself open to this charge is absolutely and unqualifiedly false.

Mr. SHELTON. Was not this same gentleman removed from the Rosebud Agency before your administration because his influence was detrimental?

General MORGAN. Of this, even, I was not aware until this afternoon. I will, however, answer your question. Colonel Tappan passed me a paper after Dr. Ward asked that question this afternoon which I will read. He says: "When, in December, 1883, I went to the Rosebud Agency after pupils for the school, Father Craft was there doing all he could to influence them not to send children, saying they would die. He encouraged the nonprogressives against the progressives. I reported him

and advised Secretary Teller that he should send him from the reservation, which was done." Here is a letter expelling him from the entire Sioux country, which was so far modified as to expel him from the Rosebud Agency. The order is still standing against him in the office. I did not know it until to-night. It forbids him absolutely from the Rosebud Agency for these reasons.

DEPARTMENT OF THE INTERIOR,
Washington, January 29, 1884.

SIR: I return herewith the inclosures which accompanied your letter of the 24th instant, upon the subject of the action of Father Craft, a Catholic missionary at the Rosebud Agency, Dakota, who is charged with exerting a most pernicious influence over the Indians, and whose removal from the reservation you think is required by section 2149 Revised Statutes, because his presence thereon is detrimental to the peace and welfare of the Indians.

In view of the statements presented in the correspondence authority is hereby granted for the removal from the Sioux Reservation of the said missionary, F. M. Craft, under the provisions contained in section 2149 of the Revised Statutes.

Very respectfully,

H. M. TELLER,
Secretary.

The COMMISSIONER OF INDIAN AFFAIRS.

I am authorized to quote this statement by a gentleman who stands sponsor for it; I do not know anything about it:

"Craft in council told the Indians not to obey the President, the Secretary, the Commissioner, or the agent, but to obey him (Craft), for what he told them was from God."

Mr. WELSH. Was there a statement made casting reflection upon Major McLaughlin on the arrest of Sitting Bull? If I remember, that was also in the charge that was made; that that was done for notoriety.

I will only say that I have known these general facts about Craft. I spent a day pleasantly with him in Philadelphia on the occasion of the arrival of the Indians from Europe in company with Mr. Byrne. Father Craft under instructions from the Interior Department, and I, went down to hold an examination of these Indians to see whether certain charges of cruelty against them were true. I had known him some years ago and I can substantiate the statement here made. I called General Morgan's attention to it this morning, and I stated that he had interfered in various ways with the management of the Rosebud Agency, that he interfered with the conduct of the men of that place, telling persons who were married by the Episcopal Church that their marriage was not lawful. I told General Morgan that on the recommendation of the agent he had been removed from Rosebud and from the entire Indian country, which is substantiated by the document which General Morgan has brought. It will also be found that he cast reflections on one of the most tried and excellent agents of the service. It seems to me very remarkable that such reflections should have been cast on him as he is a devout Catholic. The reflection that he cast upon the agent for an indiscretion in attempting to make an arrest ordered by the military authority was a reflection on the military authorities themselves. Craft was a very young and indiscreet man when I first knew him. I had trusted that age would bring wisdom, but it seems not to have done so.

President GATES. Has Captain Pratt anything to say on this particular charge?

Captain PRATT. I have had a personal experience with Father Craft much on the line of General Tappan. I went to Rosebud in 1883 for children, and Agent Wright called a council. About one hundred and fifty Indians were present. The agent presented the case, and I presented it, and they determined to have a council among themselves. Father Craft appeared in his robes and hat in that council and talked strongly against the Indians sending their children away to school. He told them that the Catholics would have a school there very soon, and that they could educate their children at home in Catholic schools, and that if they sent them away they would die. I got that information from the Indians soon after the council broke up. His presence there was in violation of the Statutes of the United States, but Agent Wright, being an Episcopalian, was fearful if he meddled that it would look like a church fight. I told him that I was an official of the Government, and that if he wished to take a little trip he had the right to turn matters over to me, and if he would do so, I would enforce the law and guaranty that he would not find Father Craft there when he got back to the reservation. Agent Wright would not do that, but he did another thing which I suggested, and that was, he wrote Craft and called him to account for violating the statutes of the United States in going into a council where the Indians were considering a matter with reference to themselves and the United States, which was a clear violation of the law.

The Catholic Bureau had issued a very strong circular advising their priests

and missionaries against doing such things. Craft was asked to answer in writing. He did not answer in writing, but he watched his opportunity and when the agency was full of Indians he came to the agent's office and in a very loud voice talked to the agent about the agent's right to call him to account, and stated that he owed no allegiance to the Department and was not under the orders of the Secretary of the Interior or of the Commissioner of Indian Affairs, that he only obeyed the orders of his bishop and he was acting in accordance with his orders. This course of Craft's had been provided against by having a clerk present who took down everything he said. When it was written out, Craft was asked to sign it. He admitted that it was practically what he had said but he would not sign it. Then the agent signed it with the statement that this was the substance of what the father had said, but that he had refused to sign it, and so the agent certified to it. That went to Washington and had the effect to help bring the order removing him from the reservation.

There were other counts against him and I think the order of removal was all right.

Mr. Herbert Welsh was asked to begin the discussion on the Dakota trouble.

Mr. WELSH. I feel as though I were charged with a very serious responsibility in undertaking to speak upon this subject. The whole Indian work, like other human work, naturally divides itself into two parts. We have a double duty to perform in regard to it. It is constructive and to some extent it must be destructive or critical. Now, in the presence of this great emergency, with the thought of these many years which have been spent by the many earnest men and women who are here this evening on this question, after the admirable address of the former Commissioner, to which we have listened, which perhaps might tend to chill our ardor in this work, should we not ask, What is there in this Indian work to which we can hold assuredly? What is the constructive part of it? I take it that the men and women here did not come for idle talk. We must believe that there is a constructive work in which we can all join hands. What are the great essential points toward which with one heart and mind, in the unity of the spirit and the bond of peace, we can move? I think that much has been accomplished. I wish to speak positively on this point. We witness to-day a great advance in the Indian Bureau, thank God! We have better influences there than we have ever had before, thanks to those who have laid the stones which have made this advance possible.

We have at the head of the Indian Bureau a man who has brought to his work energy, large experience in the line of education, and the most complete and necessary consecration. All that I know of him in that work is in the line of reformation. He aims to make the Indian Bureau a machine for accomplishing the end we all have in view—the civilization of the Indian. So far as I know, he has not laid himself open to the suspicion of any partisan influence in carrying on this work. I believe that he has endeavored most earnestly to put into every branch of the service over which he had authority, the men and women who were best fitted to do the work for which they were appointed. We have had testimony to-day as to the progress of the schools, as to the care and solidity of the great educational plan which the Commissioner had laid out. Now, I say if this be true have we not a principle to which we can cling, and have we not a right to say that until something be shown to the contrary we can ask for continuity in the Indian Department on the line of the work marked out? Can we not rally about him and appeal to the public to come forward to a constructive, not a destructive work? Can we not appeal to the public sentiment of this country, which is the only vital and eternal power in it, to support his plans? You know well that unless you can illustrate the theory of reform in the service by giving due credit to one who is putting that theory into practice, but little permanent good is effected. Men understand best an abstract principle by looking at a concrete example. Unless you can point to one man who is doing earnest vital work, unless you can summon all the forces of the country to his support, you can accomplish comparatively little. It were idle to simply come here year after year and bring in a report on this point and on that point, with a criticism here and a criticism there. You must have some plan that is large, that is far reaching, and then you must bring in claims for its support. Then every man here becomes a center of influence among his acquaintances in the newspapers. We can ask for specific things to be done, for larger sums of money to be appropriated for Indian work, for a larger force to be given to the office. Is there anything more valuable than to show that the work is constructive?

This bears directly on the Sioux trouble to-day. Had we in the past been able to educate every Indian child who now has grown into savage manhood on the frontier in Christian truth and civilization, we should have prevented this outbreak. The nation ought to have done that long ago. We are bound together under the weight of a great responsibility. Education would have prevented the Messiah craze. A dangerous fanaticism can not control educated men. Where would have been your dead and wounded men and women, a disgrace to our civilization and a terror to our frontier? Let us press for education, for the lack of education is one of the great primal causes of this outbreak in Dakota.

There are other causes. I hold a paper in which the inspector made the clear statement, April 7, 1890, that the issue of rations was not sufficient to cover the needs of these people; that at Pine Ridge there had been a cutting down of about 2,000,000 pounds of beef. I understand that the Interior Department tried to meet that difficulty, but without success, and that the troubles which Inspector-General Armstrong anticipated have come. I think from all the evidence that we have, that the reduction of the food supply played some part, I will not say how great a part, in this Dakota trouble. There was, together with a reduction of rations, a failure of crops. And General Armstrong in his report points out that the cattle of these Indians, in the time that they were kept waiting upon the Sioux commission, broke into their fields and destroyed the planting, and that from this and other causes more or less suffering resulted. The Messiah craze furnished an opportunity for disaffected men to appeal to the Indian superstitious belief that relief was at hand from the coming of the Messiah. Such leaders as Sitting Bull, Red Cloud, and Kicking Bear may be classed as "bad Indians." We should not waste sentimental pity on them. These men obstructed continually the progress of their own race. They always put themselves in opposition to the Government. I feel no sympathy with Sitting Bull, because he continually opposed civilization. It had been well had these men been put in duress, that their influence should not have brought such evil results.

Another contributing cause was the spoils system of appointments which obtained under all administrations, the unnecessary removal of important Government officers for partisan reasons. The Mohonk Conference and other friends of the Indian have declared emphatically that there should be no partisan influence in the management of Indian affairs. I believe that is an evil deep-rooted and pernicious, and I think that in every legitimate way in our power we should endeavor to eradicate it.

Take the case of a single agency in the Sioux country, Pine Ridge, which has witnessed during the past 3 years a great decay in discipline. There was a running down of the police force, and a consciousness of returning power on the part of Indians always disposed to give trouble, and recently, after the officer under whose régime that state of affairs occurred was relieved, another officer was appointed, who, it is stated on the best authority, was a man of bad reputation, so that his appointment was a surprise and shock to the best people of his own party in Dakota. And at the moment when the excitement was at its height, and when one single strong man at the head of affairs there might have preserved order, a slight disturbance took place which ended in the outbreak. An attempt was made to arrest an Indian by the name of Little, who was accused of having stolen a cow, and a slight disturbance arose which a strong agent would easily have quelled, but the agent there fled to the nearest town and telegraphed for troops and did not return till they marched in ahead of him. That was like a spark in a powder magazine. The wild Indians believed they were to be massacred and plead that some one might come between them and the troops. They believed they were going to be punished for their ghost dances, and, incited by mingled fear and wrath, they fled to the bad lands, plundering the houses of the Christian Indians, even to the canvas linings of the houses, to make "sacred shirts" for their dances.

Manifestly the spoils system was a contributing cause of the outbreak. I know a gentleman of high official position in the Government service, who has a most intimate knowledge of the Indian country, who has gone from one reservation to another, and has seen things, who has given me cases of inefficiency at many points, of men of bad character appointed with the most woeful results of the men of the highest reputation, members of the dominant political party, who could not receive appointments to positions in which they would be useful as they ought, because that the spoils system of appointment held sway. I think our duty is plain and clear. We are simply looking to the day when every Indian child shall be educated; when every Indian shall have his land in severalty; when every Indian shall be protected by law. How are we to accomplish this? Only by the power of united public sentiment. Take one or two vital points about which no large body of men and women can differ and present them, pressing them to a definite conclusion. We must have an Indian Department which is a unit in itself, which is harmonious, which is fitted to do the work which it has in hand. We must have at the head of it one responsible head, call him by whatever name you choose. He must represent certain principles and have an earnest desire to carry them out. Then his work must be carried to its conclusion. There must be a clear, thoroughly defined policy, the object of which shall be to bring the Indians into the bosom of our own civilization.

Various remedies for the present state of things are being suggested in the papers all over the land. I do not believe that the solution is to come by any hurried casting of this question over to the Army. There are excellent Army officers fitted to do good work for the Indians, as some are doing now, but as to a general transfer to the War Department, that seems to me to have many serious objections. The first great thing to do is to build this people up by schools and civilizing influences. The head of the Indian Department should be a man of high intelligence, large experience,

and responsible to the President and to the country at large. He should stand as one single point to which all workers in this department could look as leader and guide. The Department should be free from the curse of partizanship. It should carry on its work continuously. It must march straight on to the end. And the conscience of the American people must be behind it. This is not dream. It is a thing that can be realized. If the trouble in Dakota brings us nearer to that happy result, then it is a blessing in disguise. We need an Indian Department that will not give up the Indian until he is no longer an Indian, but is a redeemed man and citizen of the United States.

Gen. S. C. Armstrong was next called upon.

General ARMSTRONG. I had some experience in riding and driving up and down several hundreds of miles of the Missouri River 2 years ago, and I got an impression in thus revisiting these places after a lapse of 5 years that there had been wonderful progress. But when we workers and thinkers come together here we naturally ask what are the *weak* points. Therefore any earnest discussion is necessarily largely critical, but it ought to be constructive rather than destructive criticism. It is all right to look at things in a critical way, and yet what is the fact to-day? The Dawes bill is meeting no end of difficulties, and yet it is the great hope of the people, and the thing is working on and out. Something like 24,000 more Indians are farming this year than ever before. Look at the advance of the past 10 years. Then take the next 10 years. You expect more in them, in spite of changes, in spite of this wretched political bedeviling of the Indian business. These things must be looked at as they are. They are inherent in our system. Try to bring about reform in certain departments! You might as well try to reform the devil. But in spite of the spoils system there is the fact of the Indian himself. What is the great fact about the American people? It is that their vitality and energy will carry them through. The Indian has a great deal to go through. Mr. Shelton and others see hope before the race. They have broken away from their huddled lives and we see a wonderful change. Nothing now can stop them. But the upshot is in the Indian himself. What kind of a man is he? His greatest misfortune is his physical condition. He is not strong enough. He has not physique. But he has a wonderfully fine mental and moral vitality. I feel a respect and enthusiasm for my Indian boys. They are rather silent-tongued, but they all give that impression. My Monday evenings with the boys is always looked forward to and enjoyed, and I feel that I am in the presence of men of force and character. Although his physical strength is not large, the Indian will gain rapidly in civilized life, with training and education. I think, while it is common to look at the subject from the critical side, that that does not touch the deep strong faith that I have that the Indian is moving on and up and that the next 10 years will be more favorable than the last and the last 10 have been more favorable than the previous 30 or 40 in his history.

President GATES. With both political parties professing civil-service reform and with such an example of the evils of the spoils system, why is it too much to hope that at the close of this administration, when a new administration shall come in of whatever party, we can be strong enough to say, here is a commissioner who has shown himself master of of the situation, we want him to be continued? Why should we not say, here is a first-rate chance to take an isolated department and put your principles into practice?

Mr. WELSH. We want to be careful about one thing. We do not want to name any particular man. We want to say if the gentleman is found by the new President who is to come in what we suppose him to be, hold on to him; if you turn him out say *why* you turn him out. I am earnest because I believe that it is only by taking hold of particular cases that you can get your principles enforced. We want to have an object lesson and we have it in this gentleman. He looks into everything that is brought before him and tests everything.

President GATES. I would like to ask Senator Dawes how much legislation would be required to put the Indian service under civil-service rules?

Senator DAWES. I do not know that there is any need of any legislation. There never has been. It was already within the power of the administration to do everything that is done under civil-service law. Civil-service law required them to do what they could do just as well without it, and they can extend it to other offices in the Government of the United States, except those appointed by the President by and with the advice and consent of the Senate. Every other officer can be put under the civil service by the turning over of the hand of the Executive. Indian agents are appointed on the nomination of the President, by and with the consent of the Senate. That is prescribed by law.

President GATES. Is there any way by which they can come under the civil-service regulations?

Senator DAWES. You can pass a new law. There are four different methods in the Constitution for appointing officers. One is by the President; one by the President by and with the advice and consent of the Senate; one by the heads of Depart-

ments, and one is by courts of law. No other party can be clothed under the Constitution with authority to appoint a United States officer. I suppose the present law could be repealed, but then you must have one of these other methods. Just which would be most likely to bring in that millennial state which has been so well described I do not know, but we can pray for it.

President GATES. Some of us work for it with a great deal of faith. Does Senator Dawes think there is any way by which we can secure permanency of tenure for Indian agents, except they be removed for cause?

Senator DAWES. You can prescribe by law just what you have stated, but somebody has to determine a "cause." The trouble is men do not want to do it. That is all there is. There are ways enough to make a pure civil service if those who have the civil service wanted to make it so. But until you make over the men of the Republican party and the Democratic party into the frame of mind that glows in Mr. Welsh, I fear you will not have it.

President GATES. How can we get things so that it can be done?

Senator DAWES. Start for Chicago 2 years hence and take 200 men with you just like you. You will not accomplish it in any other way. I venture to say that there has been more reform in the administration of Indian affairs in the last 4 years on the reservation than in the 15 that preceded them, and I think I have as much opportunity to know as anyone. Every appointee has gone through a committee of which I am chairman, and has received the sanction of the Senate. Some pretty poor ones have gone through, though; but 52 of them were changed in the 4 years preceding; 52 out of 58. They came back after a 25 years' absence, supposing that the condition of things was precisely the same as when they went out. You can understand what that meant. If those 52 men had been left this war would not have been confined to Dakota. I am a civil-service reformer to the core, and it is not fair to say that there has been no advance in this matter. There has been an improvement all the time since General Grant created the Civil Service Commission. I trust the improvement will go on, but when you ask how you can put an absolute stop to the evils of the service I answer as I do. It is not fair to say that this terrible condition of things is attributable to the present administration.

Mr. WELSH. I tried to guard myself from saying anything that could be construed as drawing a line between the two parties. It is the system that we complain of. We want a system that will free us under any administration from what we regard as the vitally weak points in the system at present. I do not think that is Utopian. Under General Morgan we have conditions that we are aiming for and we want those carried on. All we ask is to have those conditions spread over the whole service.

Dr. STRIEBY. I want to ask Senator Dawes if he were trying to gain this continuity of service what he would do?

Senator DAWES. I do not think of any better way than to tone up public sentiment; keep the subject all the time before the public; point out the defects of the system; urge upon the people the necessity of improving the service. You can not expect that a new administration will maintain the old corps of officers, but you must put the administration under bonds that if they change the personnel they will continue to hold up the standard. I hope there will be a better tone of sentiment. There is no better way than to keep the whole thing before the public all the time.

You have no idea of the state of feeling at the Capitol stirred up by the affairs in Dakota. I heard a Senator from New England, who belongs to the church of our venerable friend sitting near me, say that he was glad that all those women and children were killed if they were on the warpath with the men; that for his part he did not care how many Indians were killed. That is the effect that this state of things is going to have on our legislation.

President GATES. If anyone had told me 10 years ago that the only way to get this was to tone up public sentiment I should have believed him, but, with due deference to the Senator, I do not not believe it now. I believe in toning up public sentiment and then carrying it into law.

Senator DAWES. If I were the President I would issue an order on the 5th of March that no man should be appointed to an office while he was in the city of Washington. Then I would issue an order that no man should be appointed to an office who brought me the recommendation of a member of Congress without my asking for it. Those two rules would be enough. Let the President of the United States feel strong in his office. If he wants the advice of a member of Congress let him ask for it.

Question. Would you not add, "I will appoint no man in the Indian Department who is not recommended by the Commissioner of Indian Affairs?"

Senator DAWES. I guess that would do if we had a good Commissioner.

Dr. Langford then told what he said was one of the most impressive Indian stories he had ever heard. The story was of the four bas-reliefs in the rotunda of the Capitol, the first representing the landing of Columbus and the Indians welcoming him; the second, the Penn treaty; the third, Pocahontas saving John Smith's life; and the fourth, Daniel Boone killing Indians. He said that an old chief who had visited

the Capitol and seen these bas-reliefs commented on them as follows: "Indian give white man bread. Indian give white man land. Indian save white man's life. White man kill Indian."

Dr. Langford thought there was danger of making too much of minor points in the discussion. He thought all should unite shoulder to shoulder and stand together to hold up the sentiment of Christian civilization for the Indians. He was in favor of doing everything for the reform of the service, for appointment of efficient officers, for the establishment of an educational system and in every possible way for the salvation of the Indian people.

Mr. Michael thought one great cause of the trouble in Dakota was the Indian's lack of faith in the white man's word. He read the following extract from a letter by Miss Cox, which was printed in the Public Ledger last September:

"General Crook, Governor Foster, of Ohio, and General Warner, the acting commissioners, gave not only verbal promises, but written ones, that if they would sell their lands and sign the treaty founded on the Dawes bill their rations should not be reduced and that nothing which they then received should be taken from them. Not more than a month after the treaty was signed at Pine Ridge the beef issue was reduced 1,000,000 pounds for the year, and at Rosebud 2,000,000; their annuities were also reduced. It is said that General Crook felt so bad about this that it is thought it hastened his death."

Senator DAWES. I wrote the agreement that they signed myself. There were two kinds of assurance given by General Crook to the Indians. One was a written stipulation which was in the form of a law, to take effect when they signed it. It could not be altered or changed in any letter or iota and it carried with it this appropriation, to put so many millions of dollars into the Treasury, and to take so much and give them horses and cattle and chains and plows. All they had to say was whether they would accept it or reject it. General Crook could not alter a word of it. When he got out there the Indians said there were a good many things the Government had not done. In order to get them into good temper and to induce them to say they would accept this, Mr. Foster and Mr. Warner and General Crook said they would come and advise Congress to do these things; that they themselves had no power in the matter. The agreement was then accepted and carried out itself all its own stipulations. Then the Commission, and forty Indians with them, came here. They sat down and wrote out their wishes through two interpreters brought by themselves, and that embraced everything that these three men had promised to try to get us to do, and they said that was good. It was put into a bill and it passed the Senate the 26th of last April just in those words. It lay in the House until this session. As I have already said, when it came back to the Senate an error was found and it had to go back to the House, where it has been till to-day. The only failure was the lack of the completion of that enactment which we were under no obligation to enact. To say that General Crook died on account of that delay is a preposterous thing. He had it just as he wanted it. It is true that there has been suffering, but there has been also suffering among the whites. So many rations are not provided for by the treaty, but we appropriate dollars enough to provide so much for each individual Indian. It turned out a year ago that by some hocus-pocus at Rosebud and Pine Ridge we were supplying rations to 2,500 more Indians than there were, and that we had to stop as soon as it was ascertained. But while we have been coming down in the amount appropriated each year we have not come down so much as the number of Indians has decreased. We have failed to meet the necessity of the Indian because we have failed to make him self-supporting.

Mr. McMICHAEL. How did the Indian feel? Did he know about that, that there was an overissue of rations? He must have felt that the United States was doing wrong, if he did not.

Mr. WELSH. It was a trick of the Indians. He tried to get rations for dead names. President GATES. That seems to be the general impression.

Commissioner MORGAN. When the special agent, Mr. Lee, was appointed to take that census, he discovered a discrepancy of over 2,000 names, and I called the attention of General Wright to it. He made a special census, which differed but 109, so that there was a substantial agreement. Upon that being submitted to the Indian Office by the authority and direction of the Secretary of the Interior, I directed that the rations should correspond to the census. So far as I have reason to believe, I think that the statement made by Mr. Welsh is correct and that the Indians received some 2,000 more rations than they were entitled to, and I am inclined to think they knew it.

Mr. McMICHAEL. What an impression the Indians must have of our system and methods of administration when such conduct on their part was possible. Meantime ought we not to go on with the good work that has been begun, finding all the abuses that we can and doing our best to remedy them?

Commissioner MORGAN. The Indian Department has been criticised most unmercifully because it has been said that without reason it had cut down rations to these

Indians, that they had been starved into rebellion and then shot. I want to bring out a fact. There is hardly a day that passes that does not bring an appeal for starving Indians by telegram. I had one to-day. Then there is a dispatch that the Turtle Mountain Indians are suffering for food. That always touches my heart very much. Last year there came a statement to the Indian office that the Indians near a certain agency were starving. I responded at once to it. I went to the Secretary and I went to the President, and we went to Congress. They passed a joint resolution and it was signed by the President, and I went in person to New York and bought the supplies. I took special pains to select flannels so that the poor people might be clothed. I bought flour and pork, and I sent a special agent to see that everything went straight to the agency. But lo and behold, when we got it all up to these poor dying Indians they said: How is this? Is it a gift? And we said no; it is to be repaid out of your timber when it is sold. "Then we don't want it," they replied, and I had to work for weeks to get rid of that which we had bought at so much expense. It was one of the most troublesome things to get that \$75,000 back again. Just remember that it is not always easy to tell when the Indian is starving and freezing to death.

President GATES. Are there any thieving agents now?

Captain PRATT. I think there are not any.

President GATES. I think this Board has done more to keep them straight than anything else.

Professor PAINTER. Several years ago it was reported that the Piegan Indians were starving, but the report was afterward contradicted. Finally, as reports varied, I wrote to Philadelphia that I thought it would better be looked into, and I made a journey to Montana to find out, and among less than 2,000 Indians in less than seven months 482 had starved. I had the death record sent to me, sticks with notches cut in them, and I got Senator Hawley to ask for an appropriation bill, and when he asked if it was true that so many were starving, I showed him this death record.

The report of the business committee was then made by the chairman, Philip C. Garrett. On motion the separate parts were voted on separately. After some discussion the following report was unanimously adopted, Captain Pratt and Commissioner Morgan abstaining from voting on account of their official positions:

This conference, meeting at a time of gloom in the history of the Indian movement, derives fresh courage from the comparison of views as to the situation. The Dakota trouble, although melancholy in its results of violence and bloodshed, extends to probably less than 5,000 of the 250,000 Indians. Its cause is partly to be found in the inevitable opposition of the chiefs and the antiprogressive and anti-Christian elements to the present civilizing tendencies.

Considering the small proportion of Indians involved in the present troubles, and believing that the civilization of the Indians will be attained mainly by their education in industries, letters, and religion, we learn with satisfaction that there is no likelihood of a removal of the care of the Indians to another Department of the Government.

We are also more and more convinced of the detrimental effects of removing valuable officers in the Indian service, whose experience can not be replaced, solely or really for political reasons, and most earnestly urge the retention of such men, without regard to their political opinions, and the extension of civil-service-reform regulations to the subordinate appointments in the Indian Department. The value of permanence can not be too strongly insisted on in all governmental relations to the Indians—permanence in the tenure of office, permanence in the lines of policy pursued, and permanence in the efforts for their education, elevation, and Christianization. While seeking to accomplish these objects as rapidly as possible, we recognize the fact that it is rendered a slow process by the conditions that surround the solution of the problem.

This conference urges very earnestly upon the Government a continued increase in the Congressional appropriations for education under a system of adequate common-school instruction until every Indian child is enabled to go to school. We favor compulsory education as indispensable to qualify these children for citizenship, and continued support to contract schools until the Government is ready to assume the entire instruction of Indians in the Government schools.

We believe that every effort should be made to induce the Indian tribes to accept lands in severalty, and that the Government should afford every facility for securing them in the full and undisturbed possession of their lands as speedily as possible. To this end we recommend that money appropriated for the benefit of the Indians to whom land as been allotted may be expended at the discretion of the Commissioner of Indian Affairs, without obligation to wait for the final approval or issuing of patents for the land.

In view of all the past, in spite of the obstacles encountered, we yet feel encouraged to go forward under the overruling providence of God, believing this great problem will yet be solved as becomes an intelligent and Christian people.

In the course of the discussion the following letter was read from Dr. C. A. Eastman, physician at Pine Ridge:

PINE RIDGE AGENCY, S. DAK., *January 3, 1891.*

DEAR MR. WOOD: I will send you a short letter. Thursday morning I visited the field of battle where all those Indians were killed on the Wounded Knee last Monday. I went there to get the wounded—some who were left out. The soldiers brought with them about 25, and I found 11 who were still living. Among them were 2 babies about 3 months old, and an old woman who is totally blind, who was left for dead. Four of them were found out in the field in the storm, which was very severe; they were half buried in the snow. It was a terrible and horrible sight to see women and children lie in groups, dead. I suppose they were of one family. Some of the young girls wrapped their heads with shawls and buried their faces with their hands. I suppose they did that so that they would not see the soldiers come up to shoot them. At one place there were 2 little children, one about 1 year old the other about 3, lying on their faces, dead; and about 30 yards from them a woman lay on her face, dead. These were away from the camp about an eighth of a mile. In front of the tents, which were in a semicircle, lay dead most of the men. This was right by one of the soldier's tents. Those who were still living told me that that was where the Indians were ordered to hold a council with the soldiers.

The accounts of the battle by the Indians were simple and confirmed one another; that the soldiers ordered them to go into camp, for they were moving them, and told them that they would give them provisions. Having done this, they (the Indians) were asked to give up their arms, which was complied with by most of them; in fact, all the older men. But many of the younger men did not comply, because either they had no arms or concealed them in their blankets, and then an order was given to search their persons and the tents as well, and when a search was made of a wretch of an Indian, who was known as good for nothing, he made the first shot and killed one of the soldiers.

They fired upon the Indians instantaneously. Shells were thrown among the women and children, so that they mutilated them most horribly. I tried to go to the field the next day with some Indians, but I was not allowed. I think it was a wise thing not to go so early. Even Thursday I thought I would be shot. Some of the Indians (friendly) found their relations lying dead. They wailed and began to pull out their guns. My friend Louis de Coteau was with me, but left me when they acted in this manner. Before we left the hostiles appeared, so we did not take in all the wounded. Those we could not carry away we left in a log house and gave them food. I am busy in taking care of the wounded. I shall write in a day or so again. My love to all.

Affectionately, yours,

CHAS. S. EASTMAN.

On motion, it was voted that Chaplain McCabe should be allowed to insert some statistics in the printed report.

After singing the doxology the conference adjourned at 11 p. m. *sine die*.

LIST OF OFFICERS CONNECTED WITH THE UNITED STATES INDIAN SERVICE, INCLUDING AGENTS, INSPECTORS, SPECIAL AGENTS, AND INDIAN SCHOOL SUPERINTENDENTS; ALSO ADDRESSES OF MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS.

[Corrected to February 9, 1891.]

T. J. MORGAN, *Commissioner* 1102 Thirteenth street NW.
R. V. Belt, *Assistant Commissioner* 1314 Tenth street NW.

CHIEFS OF DIVISION.

Finance.—Edmund S. Woog 400 Maple avenue, Le Droit Park.
Accounts.—Samuel M. Yeatman 511 Third street NW.
Land.—Frank Alexander 617 Thirteenth street NW.
Education.—Vacant.
Files.—George H. Holtzman 905 Tenth street NW.
Depredations.—William C. Shelley 700 Tenth street NW.
Miscellaneous.—M. S. Cook, *Stenographer, in charge*, 920 Rhode Island avenue NW.

SUPERINTENDENT OF INDIAN SCHOOLS.

Dr. Daniel Dorchester of Boston, Mass.

SPECIAL AGENTS.

George P. Litchfield of Salem, Oregon.
George W. Parker of Boscobel, Wis.
Frank D. Lewis of Pomona, Cal.
James A. Cooper of Winfield, Kans.
Elisha B. Reynolds of Hagerstown, Ind.

INSPECTORS.

William W. Junkin of Fairfield, Iowa.
James H. Cisney of Warsaw, Ind.
Arthur M. Tinker of North Adams, Mass.
Benjamin H. Miller of Sandy Springs, Md.
Robert S. Gardner of Clarksburgh, W. Va.

SECRETARIES OF MISSIONARY SOCIETIES ENGAGED IN EDUCATIONAL WORK AMONG INDIANS.

Baptist Home Missionary Society: Rev. H. L. Morehouse, D. D., Temple Court, Beekman street, New York.
Baptist (Southern): Rev. I. T. Tichenor, D. D., Nashville, Tenn.
Catholic (Roman), Bureau of Indian Missions: Rev. Jos. A. Stephan, 1315 F street, northwest, Washington, D. C.
Congregational, American Missionary Association: Rev. M. E. Strieby, D. D., Bible House, New York.
Episcopal Church Mission: Rev. W. G. Langford, D. D., Bible House, New York.
Friends' Yearly Meeting: Levi K. Brown, Goshen, Lancaster County, Pa.
Friends, Orthodox: Dr. James E. Rhoads, Bryn Mawr, Pa.
Methodist Missionary Society: Rev. C. C. McCabe, 150 Fifth avenue, New York.
Methodist (Southern): Rev. I. G. John, Nashville, Tenn.
Mennonite Missions: Rev. A. B. Shelly, Milford Square, Pennsylvania.
Presbyterian Foreign Missionary Society: Rev. F. F. Ellinwood, D. D., 53 Fifth avenue, New York.
Presbyterian Home Mission Society: Rev. Henry Kendall, D. D., 53 Fifth avenue, New York.
Presbyterian (Southern) Home Mission Board: Rev. J. N. Craig, D. D., Atlanta, Ga.
Unitarian Association: Rev. Francis Tiffany, 25 Beacon street, Boston Mass.

List of Indian agencies and agents, with post-office and telegraphic addresses, etc.

Agency.	State or Territory.	Agent.	Whence appointed.	Date of commission.	Post-office address.	Telegraphic address.
Blackfeet	Mont	George Steel	Great Falls, Mont	Aug. 13, 1890	Piegan Post-Office, Choteau Co., Mont.	Choteau, Choteau Co., Mont.
Cheyenne River	S. Dak	P. P. Palmer	Estelline, S. Dak	Aug. 2, 1890	Fort Bennett, S. Dak	Fort Sully, S. Dak.
Cheyenne and Arapaho	Oklahoma.	Chas. F. Ashley	Chatham, N. Y.	Apr. 1, 1889	Darlington, Oklahoma.	Fort Reno, Oklahoma.
Colorado River	Ariz	GEO. A. Allen	Globe, Ariz	Feb. 4, 1890	Parker, Yuma Co., Ariz.	Yuma, Ariz.
Colville	Wash.	Hal J. Cole	Spokane Falls, Wash.	Jan. 20, 1890	Fort Spokane, Wash.	Fort Spokane, via Spokane Falls, Wash.
Crow Creek and Lower Brulé	S. Dak	Andrew P. Dixon	Canton, S. Dak	Aug. 4, 1890	Crow Creek, Buffalo Co., S. Dak ..	Crow Creek, via Chamberlain, S. Dak.
Crow	Mont	M. P. Wyman	Missou City, Mont	Feb. 4, 1890	Crow Agency, Mont	Fort Custer, Mont.
Devil's Lake	N. Dak	John H. Waugh	Jamestown, N. Dak	May 24, 1890	Fort Totten, Benton Co., N. Dak ..	Fort Totten, N. Dak.
Eastern Cherokee	N. C	James Rhythe	Cherokee, N. C	Jan. 20, 1890	Cherokee, Swain Co., N. C ..	Cherokee, Swain Co., N. C.
Fleetham	Mont	Peter Roman	St. Ignatius, Mont	May 5, 1890	Joeck, Flathead Agency, Mont	Arlee, Mont.
Fort Berthold	N. Dak	Jno. S. Murphy	Lisbon, N. Dak	Jan. 22, 1890	Fort Berthold, Garfield Co., N. Dak	Rismarck, N. Dak.
Fort Belknap	Mont	Archer O. Simons	Helena, Mont	Feb. 4, 1890	Belknap, Choteau Co., Mont	Harlem Station, St. Paul, Minneap-olis and Manitoba E. R.
Fort Hall	Idaho	Stanton G. Fisher	Ross Fork, Idaho	Jan. 22, 1890	Ross Fork, Bingham Co., Idaho ..	Pocatello, Idaho.
Fort Peck	Mont	C. E. A. Scobey	Ridgelsawn, Mont	Apr. 1, 1889	Poplar Creek, Mont	Poplar Station, Mont.
Grande Ronde	Oregon	Edward F. Lamson	Yam Hill Co., Oregon	Dec. 12, 1890	Grande Ronde, Polk Co., Oregon ..	Sheridan, Yamhill Co., Oregon.
Green Bay	Wis	Chas. S. Kelsey	Montello, Wis	Apr. 15, 1890	Keshena, Shawano Co., Wis	Shawano, Wis.
Hoopa Valley	Cal	Isaac A. Beers	Arcata, Cal	Oct. 1, 1890	Arcata, Cal	Arcata, Cal.
Kiowa	Oklahoma.	Chas. E. Adams	Baltimore, Md	Jan. 22, 1890	Anadarko, Oklahoma	Anadarko, Oklahoma.
Klamath	Or.	D. W. Matthews	Salem, Oregon	Dec. 12, 1890	Klamath Agency, Klamath Co., Oregon.	Fort Klamath, Klamath Co., Oregon.
Lemhi	Idaho	Egbert Nasholds	Salmon City, Idaho	Feb. 4, 1890	Lemhi Agency, Lemhi Co., Idaho ..	Red Rock, Mont.
La Pointe	Wis	M. A. Leahy	Wausau, Wis	Jan. 20, 1890	Ashland, Wis	Ashland, Wis.
Mescalero	N. Mex	H. Rhodes	Engle, N. Mex	Dec. 12, 1890	Mescalero, Dona Ana Co., N. Mex	Fort Stanton, N. Mex., via Lava Station.
Mission Tule River (consolidated).	Cal	Horatio N. Rust	South Pasadena, Cal	Jan. 22, 1890	Colton, Cal	Colton, Cal.
Navajo	N. Mex	D. L. Shipley	Herndon, Iowa	Oct. 4, 1890	Gallup, N. Mex	Gallup, N. Mex.
Nash Bay	Wash	J. P. McGlinn	La Conner, Wash	Jan. 20, 1890	Nash Bay, Chatham Co., Wash	Nash Bay, Wash.
Nevada	Nev	C. C. Warner	Reno, Nev	Dec. 12, 1890	Wadsworth, Washoe Co., Nev	Wadsworth, Nev.
New York	N. Y	Timothy W. Jackson	Akron, N. Y	Mar. 3, 1887	Akron, Erie Co., N. Y	Akron, N. Y.
Nez Percés	Idaho	Warren D. Robbins	Moscow, Idaho	Feb. 4, 1890	Nez Percés Agency, Idaho, via Lewiston, Idaho.	Walla Walla, Wash.
Omaha and Winnebago	Nebr	Robert H. Ashley	Decatur, Nebr	Jan. 22, 1890	Winnebago, Dakota Co., Nebr	Dakota City, Nebr.
Ogea	Oklahoma	Laban J. Miles	West Branch, Iowa	do	Pawhuska, Oklahoma	Elgin, Chautauqua Co., Kans.
Pima	Ariz	Cornelius W. Crouse	Knightsville, Ind	Jan. 20, 1890	Sacaton, Pinal Co., Ariz	Casa Grande, Ariz.
Pine Ridge	S. Dak	Capt. Chas. G. Penney, U. S. A.	.....	.....	Pine Ridge Agency, Shannon Co., S. Dak.	Pine Ridge Agency, via Rushville, Nebr.
Ponca, Pawnee, Otoe, and Oakland	Oklahoma	David J. M. Wood	Pawnee, Ind. T	Feb. 4, 1890	Ponca, Oklahoma	Ponca, Oklahoma
Pottawatomie and Great Nemaha	Kans	John Blair	Netawaka, Kans	May 15, 1888	Hoyt, Jackson Co., Kans	Hoyt, Jackson Co., Kans.

List of Indian agencies and agents, with post-office and telegraphic addresses, etc.—Continued.

Agency.	State or Territory.	Agent.	Whence appointed.	Date of commission.	Post-office address.	Telegraphic address.
Pueblo	N. Mex.	José Segura	Santa Fé, N. Mex.	Feb. 4, 1890	Santa Fé, N. Mex.	Santa Fé, N. Mex.
Puyallup (consolidated)	Wash.	Edwin Eells	Tacoma, Wash.	Sept. 18, 1888	Tacoma, Wash.	Tacoma, Wash.
Quapaw	Ind. T.	Thomas J. Moore	Neosho, Mo.	Jan. 20, 1890	Seneca, Newton Co., Mo.	Seneca, Newton Co., Mo.
Round Valley	Cal.	Theo. F. Willsey	Willow, Cal.	Mar. 8, 1890	Covelo, Mendocino Co., Cal.	Ukiah, Mendocino Co., Cal.
Rosebud	S. Dak.	J. George Wright	South Dakota	Feb. 28, 1890	Rosebud Agency, S. Dak.	Rosebud Agency, S. Dak., via Valentine, Nebr.
San Carlos	Ariz.	John L. Bullis, capt., U. S. A.	(Assumed charge)	June 1, 1888	San Carlos Agency, Ariz.	San Carlos Agency, via Wilcox, Ariz.
Southern Ute and Jicarilla	Colo.	Chas. A. Bartholomew	Breckenridge, Colo.	Jan. 22, 1890	Ignacio, La Plata Co., Colo.	Ignacio, Colo.
Sisseton	S. Dak.	Wm. McKusick	Wilmot, S. Dak.	Feb. 28, 1890	Sisseton Agency, Roberts Co., S. Dak.	Brown's Valley, Minn.
Standing Rock	N. Dak.	James McLaughlin	Fort Totten, N. Dak.	Apr. 20, 1890	Standing Rock Agency, Fort Yates, N. Dak.	Fort Yates, N. Dak.
Sac and Fox	Oklahoma.	Sam'l L. Patrick	Ottawa, Kans.	Jan. 22, 1890	Sac and Fox Agency, Oklahoma.	Sac and Fox Agency, via Sapulpa, Oklahoma.
Do.	Iowa	Wallace R. Lesser	Tama, Iowa	May 16, 1890	Tama City, Tama Co., Iowa	Tama City, Iowa
Santee	Nebr.	James E. Helms	Burchard, Nebr.	May 18, 1890	Santee Agency, Knox Co., Nebr.	Springfield, Ben Homme Co., S. Dak.
Siletz	Oregon	T. J. Buford	Yaquina, Oregon	Jan. 20, 1890	Toledo, Benton Co., Oregon	Yaquina City, Benton Co., Oregon.
Shoshone	Wyo.	John Foshier	Lander, Wyo.	Feb. 4, 1890	Shoshone Agency, Fremont Co., Wyo.	Fort Washakie, Wyo.
Tongue River	Mont.	John Tully	Miles City, Mont.	Aug. 20, 1890	Lame Deer, Custer Co., Mont.	Rosebud, Mont.
Umatilla	Wash.	C. C. Thornton	Spokane, Wash.	Dec. 12, 1890	Tulalip, Snohomish Co., Wash.	Seattle, King Co., Wash.
Union	Oregon	Lee Moorhouse	Pendleton, Oregon	Mar. 37, 1889	Pendleton, Umatilla Co., Oregon	Pendleton, Oregon.
Utah and Ouray	Ind. T.	Leo E. Bennett	Muskogee, Ind. T.	Jan. 22, 1890	Muskogee, Ind. T.	Muskogee, Ind. T.
White Earth	Utah	Robert Waugh	Mount Pleasant, Iowa	Apr. 2, 1890	White Earth, Becker Co., Minn.	Fort Duchesne, via Price, Utah.
Western Shoshone	Minn.	B. P. Shuler	Minneapolis, Minn.	Jan. 20, 1890	White Earth, Becker Co., Minn.	Detroit, Minn.
Warm Springs	Nev.	Wm. I. Plumb	Tuscarora, Nev.	Jan. 20, 1890	Warm Springs, Crook Co., Oregon	Tuscarora, Elko Co., Nev.
Yakama	Oregon	James C. Luckey	Prineville, Oregon	Jan. 22, 1890	Fort Simcoe, Crook Co., Wash.	The Dalles, Oregon.
Yankton	Wash.	Webster L. Stabler	North Yakima, Wash.	Mar. 5, 1890	Greenwood, S. Dak.	North Yakima, Wash.
	S. Dak.	Everett W. Foster	Frankfort, S. Dak.	Apr. 1, 1890		Springfield, S. Dak.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses, etc.

No.	School	Location	Date of opening.	Superintendent.	Whence appointed.	Assumed charge.	Post-office address.	Telegraphic address.
1	Pratt Institute	Carlisle, Pa.	1879	R. H. Pratt, capt., U. S. A.	Union, Oregon	Nov. 1, 1879	Carlisle, Pa.	Carlisle, Pa.
2	Salem	Salem, Oregon	1880	G. M. Irwin	Union, Oregon	Aug. 5, 1880	Chenawee, Marion Co., Oregon	Salem, Oregon, via Corvallis.
3	Haworth Institute	Chillico, Ind. T.	1884	B. S. Coppock	Beloit, Ohio	Dec. 1, 1880	Chillico, Ind. T., via Arkansas City, Kans.	Chillico, Ind. T., via Arkansas City, Kans.
4	Grant Institute	Genoa, Nebr.	1884	W. B. Backus	Columbus, Nebr.	Apr. 1, 1889	Genoa, Nebr.	Genoa, Nebr.
5	Haskell Institute	Lawrence, Kans.	1884	C. F. Reserve	North Abington, Mass.	Oct. 1, 1889	Lawrence, Kans.	Lawrence, Kans.
6	Fort Stevenson	Fort Stevenson, N. Dak.	*1885	Geo. E. Gerow	Sidney Centre, N. Y.	Jan. 8, 1889	Fort Stevenson, Stevens Co., N. Dak.	Bismarck, N. Dak.
7	Fisk Institute	Albuquerque, N. M.	1888	W. B. Greager	Terre Haute, Ind.	May 25, 1889	Albuquerque, N. Mex.	Albuquerque, N. Mex.
8	Fort Yuma	Fort Yuma, Cal.	*1888	Mary O'Neil	St. Louis, Mo.	May 1, 1888	Yuma City, Ariz.	Yuma City, Ariz.
9	Teller Institute	Grand Junction, Colo.	1888	S. F. Record	New York	Dec. 6, 1889	Grand Junction, Colo.	Grand Junction, Colo.
10	Keam's Canon	Keam's Canon, Ariz.	1887	Ralph F. Collins	Trinidad, Colo.	July 1, 1880	Keam's Canon, Apache Co., Ariz.	Holbrook, Ariz.
11	Fort Hall	Fort Hall, Idaho	*1889	John Y. Williams	Clarkson, Ohio	Sept. 9, 1889	Blackfoot, Bingham Co., Idaho	Blackfoot, Idaho.
12	Fort Lapwai	Fort Lapwai, Idaho	*1889	Ed. McConville	Lewiston, Idaho	Oct. 1, 1890	Lewiston, Idaho	Walla Walla, Wash.
13	Stewart Institute	Carson, Nev.	1890	W. D. C. Gibson	Wadsworth, Nev.	May 15, 1890	Carson, Nev.	Carson, Nev.
14	Herbert Welsh Inst.	Fort Mojave, Ariz.	1890	Sam'l M. McCowan	Peoria, Ill.	June 13, 1890	Fort Mojave, Ariz.	Fort Mojave, Ariz., via Needles, Cal.
15	Fort Totten	Fort Totten, N. Dak.	1890	W. F. Canfield	Oakes, N. Dak.	July 7, 1890	Fort Totten, N. Dak.	Fort Totten, N. Dak., via Overton.
16	Pawnee	Pawnee, Oklahoma	*1890	T. W. Conway	Independence, Kans.	Nov. 10, 1890	Pawnee, Oklahoma	Pawnee Agency, via Ponca, Oklahoma.
17	Dawes Institute	Santa Fe, N. Mex.	1890	Samuel M. Cart	Indianola, Iowa	Apr. 12, 1890	Santa Fe, N. Mex.	Santa Fe, N. Mex.
18	Phoenix	Phoenix, Ariz.	1891	Wellington Mitch	Lincoln, Neb.	Aug. 12, 1890	Phoenix, Ariz.	Phoenix, Ariz.
19	Pierre	Pierre, S. Dak.	1891	Crosby G. Davis	Pierre, S. Dak.	Feb. 10, 1890	Pierre, S. Dak.	Pierre, S. Dak.

Date when bonded.

MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE
ADDRESSES.

Merrill E. Gates, *chairman*, Amherst, Mass.
E. Whittlesey, *secretary*, 1429 New York avenue, Washington, D. C.
Albert K. Smiley, Mohonk Lake, New York.
William McMichael, 15 Broad street, New York City.
John Charlton, Viola, Rockland County, N. Y.
William H. Lyon, 170 New York avenue, Brooklyn, N. Y.
Joseph T. Jacobs, Ann Arbor, Michigan.
William D. Walker, Fargo, N. Dak.
Philip C. Garrett, Philadelphia, Pa.
Darwin R. James, 226 Gates avenue, Brooklyn, N. Y.

INDEX

A.

	Page.
Abbott, Austin, report of	130
Abbott, Lyman, addresses of	80, 89, 103, 125
Administration of Indian affairs	107
Albuquerque School	35
Alaska schools	19
Allotments	9
American Missionary Association	40
Annual conference, proceedings of	155
platform of	186
Armstrong, S. C., addresses of	94, 183

B.

Baptist Home Missionary Society	41
Baptist Home Missionary Society (South)	42
Blackburn, T. W., paper and speech of	72, 77
Billman, Howard, letter of	106
Board of Indian Commissioners, report of	3
Boyd, O. E., speech of	97

C.

Capacity of Indians for education	67
Carlisle School	21
Carter, Miss Sybil, address of	87
Carlton, John, report of	21
Chemawa School	17
Cheyenne and Arapahoe Agency	29
Chilocco School	14, 32
Churches, their relation to Indian education	90
Contract schools	94
Cornelius, Chester, speech of	105
Courts of justice	122
Crannell, Mrs. W. W., poem by	86
Crow Agency	16
Cutocheon, Gen. M. B., address of	156
Cuyler, Dr., speeches of	81, 149

D.

Duvis, J. W., report of	134
Dawes, Senator, speeches of	82, 107, 156, 183
Dawes, Miss, address of	128
Dunning, A. E., speech of	110

E.

Eastman, Dr. Charles A., speech and letter of	87, 187
Eaton, President, addresses of	77, 115
Ecob, J. H., address of	104
Education, discussion on	88
Educational work of the Government	72
Episcopal Missionary Society	61

F.

	Page.
Ferris, J. M., address of.....	148
Fletcher, Miss, letter and address of.....	151, 175
Footo, Miss, letter and address of.....	116, 178
Foster, A. P., speech of.....	98
Foster, Henry, speech of.....	142
Freeland, C. W., paper by.....	134
Friends, Baltimore Yearly Meeting.....	42
Orthodox.....	44

G.

Gates, President.....	63, 88, 150, 155, 157
Garrett, P. C., paper and speeches of.....	69, 114, 123, 186
Gilman, Edward, resolutions and speech of.....	148
Gould, J. Loomis, address of.....	137
Green Bay Agency.....	15
Greene, J. Everts, address of.....	146

H.

Hale, E. E., speech of.....	124
Hampton Institute.....	23
Haskell Institution.....	13
Health of Indians.....	138
Hiles, Mrs., address of.....	147
Houghton, H. O., address of.....	141
Howard, Charles H., paper and speech of.....	102, 111
Howard, Miss Grace, address of.....	174

I.

Indian agents.....	111
schools.....	6
Industries.....	7, 69
Inspections.....	5
Irrigation.....	8

J.

Jackson, Sheldon, address of.....	160
Janny, J. J., address of.....	164

K.

Kendall, Henry, report by.....	159
King, James M., address and paper by.....	83, 90
Kiowa, Comanche, and Wichita Agency.....	30

L.

Langford, Dr., address of.....	159, 184
La Pointe Agency.....	16
Law committee, report of.....	121
Legal aid to Mission Indians.....	135
Legislation pending.....	122
Lincoln Institute.....	13
List of members of Mohonk Conference.....	151
officers in Indian service.....	189
Lyon, William H., speech of.....	114

M.

Mac Vicar, Dr., address of.....	185
McCosh, Dr., paper by.....	67
Marshall, General, speech of.....	145
McCabe, C. C., speech of.....	163
Memorial address (General Fisk).....	80
McMichael, William, speech of.....	185
Methodist Missionary Society.....	47
Methodist Missionary Society (South).....	51

	Page
Mennonite Mission Board.....	46
Meetings of Board.....	8
Mission Indians.....	87, 184
Mitchell, Arthur, speeches of.....	100, 129
Mohonk Conference.....	63
Moravian Missions.....	53
Morgan, Commissioner, speeches of.....	166, 179
Morse, A. D., speech of.....	104
Mowry, W. A., speech of.....	79, 105

N.

Nez Percé Agency.....	18
-----------------------	----

O.

Osage Agency.....	26
-------------------	----

P.

Painter, C. C., speeches of.....	175, 186
Pending legislation.....	122
Permanence in office.....	10
Platform of Mohonk Conference.....	126
Ponca Agency.....	27
Pratt, Captain, paper and address by.....	169, 180
Presbyterian Foreign Mission Board.....	53
Presbyterian Home Mission Board.....	57
Presbyterian Home Mission Board (South).....	60
Price, Hiram, speech of.....	178
Proctor, Edna Dean, poem by.....	116
Puyallup Agency.....	18

Q.

Quapaw Agency.....	25
Quinton, Mrs., addresses.....	118, 165

R.

Report of law committee.....	121
Reports from the field.....	87
Reservations, reduction of.....	9
Religious societies, reports of.....	39
Returned students.....	8
Resolutions in memory of General Fisk.....	80
of thanks to Mr. and Mrs. Smiley.....	148
Riggs, T. L., speeches of.....	77, 125, 142
Robertson, Miss, address of.....	132

S.

Santa Fé schools.....	34
Shelton C. W., speech of.....	265
Siletz Agency.....	18
Smiley, A. K., report and speech of.....	11, 150
Smiley, Miss Sarah, speech of.....	120
Strieby, M. E., speeches of.....	82, 97, 127, 158

T.

Taylor, President, address of.....	121
Teller, H. M., letter of.....	180
Thayer, J. B., letter of.....	122
Tiffany, Francis, report of.....	161
Tulalip Agency.....	18

U.

Union Agency.....	14
Unitarian Association.....	62

W.

	Page.
Waldron, Dr. Martha W., paper by	138
Walker, Bishop, speeches of	79, 134
Ward, William H., speeches of	84, 102
Watkins, Wilbur F., speeches of	149
Welch, Herbert, speeches of	180, 181
Whipple, Bishop, speeches of	86, 95
White, Andrew D., speeches of	131
Whittlesey, E., report and speeches of	13, 66, 85, 129
Wood, Frank, speech of	128





